Imprimatur

June 6.
1663.

M. Franck. S.T.P. Rev.
in Christo P. Dom.
Epise. *Lond.* à Sac.
Domestic.

To the Right Honourable, My very good LORD, The Duke of *Buckingham* His *Grace*, Lord High-*Admiral* of *ENGLAND*.

EXCELLENT LORD,

SALOMON *ſaies*, A good Name is as a pretious Oyntment; *and, I aſſure my ſelf, ſuch will Your* Grace's *Name be with Poſterity: for Your* Fortune *and* Merit *both have been* Eminent; *and You have planted Things, that are like to laſt. I do now publiſh my* Eſſays; *which, of all my other* Works, *have been moſt Current: for that, as it ſeems, they come home to Mens* Buſineſs, *and* Boſomes. *I have enlarged them, both in* Number, *and* Weight; *ſo that* they *are indeed a* new Work. *I thought it therefore agreeable to my Affection, and Obligation to Your* Grace, *to prefix Your Name before them, both in* Engliſh, *and* Latine: *for I do conceive, that the* Latine *Vo-*

lume of them, (being in the Univerſal *Language) may laſt as long as* Books *laſt. My* Inſtauration *I dedicated to the* KING : *my* Hiſtory *of* HENRY *the* Seventh, *(which I have now alſo tranſlated into* Latine) *and my* Portions *of* Natural Hiſtory *to the* PRINCE: *and Theſe I dedicate to Your* Grace ; *being of the* beſt Fruits, *that, by the good Encreaſe, which* God *gives to my Pen, and Labours, I could yield.* God *lead Your* Grace *by the Hand.*

Your *Grace's*

Moſt Obliged, and

Faithfull Servant;

FR. S^t^--ALBAN.

A Preli-

Of Truth.

I.

WHat is *Truth*, ſaid jeſting *Pilate*; and would not ſtay for an anſwer. Certainly there be that delight in giddineſs, and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting. And though the Sects of Philoſophers of that kind be gone, yet there remain certain diſcourſing Wits, which are of the ſame Veins, though there be not ſo much Blood in them, as was in thoſe of the Ancients. But it is not oñely the difficulty and labour, which Men take in finding out of *Truth*; nor again, that when it is found, it impoſeth upon Mens thoughts, that

doth bring *Lies* in favour; but a natural, though corrupt Love, of the *Lie* it ſelf. One of the later School of the Grecians examineth the matter, and is at a ſtand, to think what ſhould be in it, that Men ſhould love *Lies*; where neither they make for Pleaſure, as with Poets, nor for Advantage, as with the Merchant, but for the *Lies* ſake. But I cannot tell: This ſame *Truth* is a Naked and Open day-light, that doth not ſhew the Maſques, and Mummuries, and Triumphs of the World, half ſo ſtately and daintily as Candle-Lights. *Truth* may perhaps come to the price of a Pearl, that ſheweth beſt by day; but it will not riſe to the price of a Diamond or Carbuncle, that ſheweth beſt in varied Lights. A mixture of a *Lie* doth ever add pleaſure. Doth any Man doubt, that if there were taken out of Mens minds vain Opinions, flattering Hopes, falſe Valuations, Imaginations as one would, and the like; but it would leave the minds

minds of a number of Men, poor ſhrunken things, full of melancholy and indiſpoſition, and unpleaſing to themſelves. One of the Fathers in great Severity called Poeſy, *Vinum Dæmonum*, becauſe it filleth the imagination, and yet it is but with the ſhadow of a *Lie*. But it is not the *Lie* that paſſeth through the mind, but the *Lie* that ſinketh in, and ſetleth in it, that doth the hurt, ſuch as we ſpake of before. But howſoever theſe things are thus in Mens depraved judgements and affections; yet *Truth*, which onely doth judge it ſelf, teacheth, that the inquiry of *Truth*, which is the love-making, or wooing of it: the knowledge of *Truth*, which is the preſence of it, and the belief of *Truth*, which is the enjoying of it, is the ſovereign good of humane Nature. The firſt Creature of God in the works of the Dayes was the Light of the Sence; the laſt was the Light of Reaſon; and his Sabbath-Work ever ſince is the illumination of his

Spirit. First he breathed Light upon the face of the Matter or Chaos; then he breathed Light into the face of Man; and still he breatheth and inspireth Light into the face of his Chosen. The Poet that beautified the Sect, that was otherwise inferiour to the rest, saith yet excellently well: *It is a pleasure to stand upon the shore, and to see Ships tost upon the Sea; a pleasure to stand in the Window of a Castle, and to see a Battle and the Adventures thereof below: but no pleasure is comparable to the standing upon the vantage-ground of Truth:* (An Hill not to be commanded, and where the Air is always clear and serene:) *and to see the Errours, and Wanderings, and Mists, and Tempests in the vale below:* So alwayes that this prospect be with Pity, and not with Swelling or Pride. Certainly it is Heaven upon Earth, to have a Mans minde move in Charity, rest in Providence, and turn upon the Poles of *Truth.*

To

To pass from Theological and Philosophical *Truth* to the *Truth* of Civil business, it will be acknowledged even by those that practice it not, that clear and round dealing is the honour of Mans nature, and that mixture of falshood is like allay in Coyn of Gold and Silver, which may make the Metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the Serpent, which goeth basely upon the Belly, and not upon the Feet. There is no Vice that doth so cover a Man with shame, as to be found false and perfidious. And therefore *Mountaigny* saith prettily, when he enquired the reason, why the word of the *Lie* should be such a disgrace, and such an odious charge? Saith he, *If it be well weighed, To say that a Man lieth, is as much to say, as that he is Brave towards God, and a Coward towards Men.* For a *Lie* faces God, and shrinks from Man. Surely the wickedness of Falshood, and breach of Faith cannot

possibly be so highly expressed, as in that it shall be the last Peal, to call the Judgements of God upon the Generations of Men; it being foretold, that when Christ cometh, *He shall not find faith upon the Earth.*

Of Death.

II.

MEn fear *Death*, as Children fear to go in the dark: And as that natural fear in Children is increased with Tales, so is the other. Certainly the contemplation of *Death*, as the *wages of sin*, and passage to another World is Holy and Religious; but the fear of it as a tribute due unto Nature is weak. Yet in Religious Meditations, there is sometimes mixture of vanity and superstition. You shall read in some of the Friars Books of *Mortification*, that a Man should think with himself what the pain is, if he have

have but his fingers end preſſed or tortured, and thereby imagine what the pains of *Death* are, when the whole body is corrupted and diſſolved; when many times *Death* paſſeth with leſs pain, then the torture of a Limb: For the moſt Vital parts are not the quickeſt of ſenſe. And by him that ſpake onely as a Philoſopher, and natural Man, it was well ſaid; *Pompa Mortis magis terret, quam Mors ipſa*, Groans and Convulſions, and diſcoloured Face, and Friends weeping, and Blacks and Obſequies, and the like, ſhew *Death* terrible. It is worthy the obſerving, that there is no paſſion in the mind of Man ſo weak, but it Mates and Maſters the fear of *Death*: and therefore *Death* is no ſuch terrible Enemy, when a Man hath ſo many Attendants about him, that can win the combat of him. *Revenge* triumphs over *Death*; *Love* ſlights it; *Honour* aſpireth to it; *Grief* flyeth to it; *Fear* pre-occupateth it: Nay we read, after *Otho* the

Emperour had ſlain himſelf, *Pity* which (is the tendereſt of Affections) provoked many to die, out of meer compaſſion to their Sovereign, and as the trueſt ſort of Followers. Nay, *Seneca* addes *Niceneſs* and *Satiety*; *Cogita quàm diu eadem faceris*; *Mori velle, non tantùm Fortis, aut Miſer, ſed etiam Faſtidioſus poteſt.* A Man would die, though he were neither valiant nor miſerable, onely upon a wearineſs to do the ſame thing ſo oft over and over. It is no leſs worthy to obſerve, how little alteration in good Spirits the approaches of *Death* make. For they appear to be the ſame Men, till the laſt inſtant. *Auguſtus Cæſar* died in a Complement; *Livia, Conjugii noſtri memor, vive, & vale. Tiberius* in Diſſimulation, as *Tacitus* ſaith of him; *Jam Tiberium Vires, & Corpus, non Diſſimulatio deſerebant. Veſpaſian* in a jeſt ſitting upon the Stool; *Ut puto, Deus fio. Galba* with a Sentence; *Feri, ſi ex re ſit populi Romani*, holding forth his neck.

Septimius

Septimius Severus in diſpatch; *Addeſte, ſi quid mihi reſtat agendum.* And the like. Certainly the *Stoicks* beſtowed too much coſt upon *Death*, and by their great preparations made it appear more fearful. Better, ſaith he, *Qui finem vitæ extremum inter munera ponat Naturæ.* It is as natural to die, as to be born; and to a little Infant perhaps the one is as painful as the other. He that dies in an earneſt purſuit, is like one that is wounded in hot blood, who for the time ſcarce feels the hurt; and therefore a mind fixt, and bent upon ſomewhat that is good, doth avert the dolours of *Death*. But above all, believe it, the ſweeteſt Canticle is, *Nunc dimittis*, when a Man hath obtained worthy ends and expectations. *Death* hath this alſo; that it openeth the Gate to good Fame, and extinguiſheth envy.

----Extinctus amabitur idem.

Of Unity in Religion.

III.

Religion being the chief band of humane ſociety, it is a happy thing when it ſelf is well contained within the true band of *Unity*. The Quarrels and Diviſions about *Religion* were Evils unknown to the Heathen. The reaſon was, becauſe the Religion of the Heathen conſiſted rather in Rites and Ceremonies, then in any conſtant belief. For you may imagine what kinde of faith theirs was, when the chief Doctors and Fathers of their Church were Poets. But the true God hath this Attribute, that he is a *Jealous God*, and therefore his Worſhip and *Religion* will endure no mixture nor *Partner*. We ſhall therefore ſpeak a few words concerning the *Unity* of the *Church*; *What are the Fruits thereof, what the Bounds, and what the Means.*

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The Fruits of Unity (next unto the well pleasing of God, which is All in All) are two; the one towards those that are *without the Church*, the other towards those that are within. For the former: It is certain that Heresies and Schismes are of all others the greatest Scandals, yea, more then corruption of manners. For as in the natural Body a Wound or Solution of continuity is worse then a corrupt Humour; so in the Spiritual. So that nothing doth so much keep Men out of the Church, and drive Men out of the Church, as breach of *Unity*: And therefore whensoever it cometh to that pass, that one saith, *Ecce in Deserto*, another saith, *Ecce in penetralibus*; that is, when some Men seek Christ in the Conventicles of Hereticks, and others in an outward face of a Church, that Voice had need continually to sound in Mens Ears, *Nolite exire*, *Go not out*. The Doctor of the Gentiles (the propriety of whose vocation drew him to have

a ſpecial care of thoſe *without*) ſaith, *If an Heathen come in, and hear you ſpeak with ſeveral Tongues, will he not ſay that you are mad?* And certainly it is little better, when Atheiſts and prophane perſons do hear of ſo many diſcordant and contrary Opinions in *Religion*; it doth avert them from the Church, and maketh them *To ſit down in the Chair of the Scorners.* It is but a light thing to be vouched in ſo ſerious a matter, but yet it expreſſeth well the deformity. There is a Maſter of Scoffing, that in this Catalogue of Books of a feigned Library, ſets down this Title of a Book, *The Morrice-dance of Heretick's.* For indeed every Sect of them hath a divers poſture, or cringe by themſelves, which cannot but move deriſion in Worldlings and depraved Politicks, who are apt to contemn holy things.

As for the *Fruit towards thoſe that are within*, it is *Peace* which containeth infinite Bleſſings; it eſtabliſheth Faith, it kindleth Charity; the outward

ward peace of the Church distilleth into peace of Conscience, and it turneth the labours of Writing and Reading of Controversies, into Treaties of Mortification and Devotion.

Concerning the *Bonds of Unity*; the true placing of them importeth exceedingly. There appear to be two extreams. For to certain *Zelants* all speech of pacification is odious. *Is it peace*, Jehu? *What hast thou to do with peace, turn thee behind me. Peace* is not the matter, but *Following* and *Party*. Contrariwise certain *Laodiceans*, and luke-warm persons think they may accommodate points of *Religion* by middle wayes, and taking part of both, and witty reconcilements; as if they would make an arbitrement between God and Man. But these extreams are to be avoided; which will be done, if the league of Christians, penned by our Saviour himself, were in the two cross clauses thereof soundly and plainly expounded; *He that is not with us, is against us:*

us: And again; *He that is not againſt us, is with us:* that is, if the points Fundamental and of Subſtance in *Religion* were truly diſcerned and diſtinguiſhed from points not meerly of Faith, but of Opinion, Order, or good Intention. This is a thing may ſeem to many a matter trivial, and done already; but if it were done leſs partially, it would be embraced more generally.

Of this I may give onely this advice, according to my ſmall model: Men ought to take heed of rendring Gods Church by two kinds of controverſies: The one is, when the matter of the point controverted is too ſmall and light, not worth the heat and ſtrife about it, kindled onely by contradiction. For, as it is noted by one of the Fathers, *Chriſts Coat indeed had no ſeam, but the Churches Veſture was of divers colours*; whereupon he ſaith, *In veſte varietas ſit, ſciſſura non ſit*; they be two things, *Unity* and *Uniformity*. The other is, when the matter

matter of the point controverted is great; but it is driven to an over-great ſubtilty and obſcurity, ſo that it becometh a thing rather ingenuous then ſubſtantial. A Man that is of judgement and underſtanding, ſhall ſometimes hear ignorant Men differ, and know well within himſelf, that thoſe which ſo differ, mean one thing, and yet they themſelves would never agree. And if it come ſo to paſs, in that diſtance of judgement which is between Man and Man, ſhall we not think that God above, that knowes the heart, doth not diſcern, that frail Men in ſome of their contradictions intend the ſame thing, and accepteth of both. The nature of ſuch controverſies is excellently expreſſed by Saint *Paul*, in the warning and precept that he giveth concerning the ſame, *Devita profanas vocum novitates, & oppoſitiones falſi nominis ſcientiæ*, Men create oppoſitions which are not, and put them into new tearms ſo fixed, as whereas the meaning ought to govern

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the tearm, the tearm in effect governeth the meaning. There be also two false *Peaces*, or *Unities*; the one when the *Peace* is grounded but upon an implicite ignorance; for all Colours will agree in the dark: the other when it is pieced up upon a direct admission of contraries in Fundamental points. For Truth and Falshood in such things are like the *Iron* and *Clay in the Toes of Nebuchadnezzars Image*; they may cleave, but they will not incorporate.

Concerning the *Means of procuring Unity*; Men must beware, that in the procuring or muniting of *Religious Unity*; they do not dissolve and deface the Laws of Charity and of humane Society. There be two Swords amongst Christians; the Spiritual and Temporal; and both have their due office and place in the maintenance of *Religion*. But we may not take up the third Sword, which is *Mahomets* Sword, or like unto it; that is, to propagate *Religion* by Wars,

Wars, or by ſanguinary perſecutions, to force Conſciences, except it be in caſes of overt Scandal, Blaſphemy, or intermixture of practice againſt the State; much leſs to nouriſh Seditions, to authorize Conſpiracies and Rebellions, to put the Sword into the peoples hands, and the like, tending to the ſubverſion of all Government, which is the Ordinance of God. For this is but to daſh the Firſt Table againſt the Second, and ſo to conſider Men as Chriſtians, as we forget that they are Men. *Lucretius* the Poet, when he beheld the Act of *Agamennon*, that could endure the ſacrificing of his own Daughter, exclaimed;

Tantum Religio potuit ſuadere malorum.

What would he have ſaid, if he had known of the Maſſacre in *France*, or the Powder-Treaſon of *England*? He would have been ſeven times more Epicure and Atheiſt then he was: for as the Temporal Sword is to

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be drawn, with great circumſpection in caſes of *Religion*; ſo it is a thing monſtrous, to put it into the hands of the common people. Let that be left unto the Anabaptiſts, and other Furies. It was great blaſphemy when the devil ſaid, *I will aſcend and be like the Higheſt*; but it is greater blaſphemy to perſonate God, and bring him in, ſaying, *I will deſcend, and be like the Prince of Darkneſs*: And what is it better to make the cauſe of *Religion* to deſcend to the cruel and execrable actions of Murthering Princes, Butchery of People, and Subverſion of States and Governments? Surely this is to bring down the Holy Ghoſt, inſtead of the likeneſs of a Dove, in the ſhape of a Vulture or Raven, and to ſet out of the Barque of a Chriſtian Church, a Flag of a Barque of Pyrats and *Aſſaſſins*. Therefore it is moſt neceſſary, that the Church by Doctrine and Decree, Princes by their Sword, and all Learnings both Chriſtian and Moral, as by their Mercury Rod,

Rod, do damn and ſend to Hell for ever thoſe Facts and Opinions, tending to the ſupport of the ſame, as hath been already in good part done. Surely in Counſels concerning *Religion*, that Counſel of the Apoſtle would be prefixed, *Ira hominis non implet juſticiam Dei.* And it was a notable obſervation of a wiſe Father, and no leſs ingenuouſly confeſſed, *That thoſe which held and perſwaded preſſure of Conſciences, were commonly intereſſed therein themſelves for their own ends.*

Of Revenge.

IV.

Revenge is a kind of wilde Juſtice; which the more Mans nature runs to, the more ought Law to weed it out. For as the firſt wrong, it doth but offend the Law, but the *Revenge* of that wrong putteth the Law out of office: Certainly in taking *Revenge*, a Man

a Man is but even with his Enemy; but in paſſing it over he is ſuperiour: for it is a Princes part to pardon. And *Solomon*, I am ſure, ſaith, *It is the glory of a Man to paſs by an offence.* That which is paſt is gone, and irrecoverable, and wiſe Men have enough to do with things preſent and to come: therefore they do but trifle with themſelves, that labour in paſt matters. There is no Man doth a wrong for the wrongs ſake, but thereby to purchaſe himſelf profit, or pleaſure, or honour, or the like. Therefore why ſhould I be angry with a Man for loving himſelf better then me? And if any Man ſhould do wrong meerly out of ill nature, why? yet it is but like the Thorn or Briar, which prick and ſcratch, becauſe they can do no other. The moſt tolerable ſort of *Revenge* is for thoſe wrongs which there is no Law to remedy: but then let a Man take heed the *Revenge* be ſuch, as there is no Law to puniſh; elſe a Mans Enemy is ſtill beforehand, and

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it is two for one. Some when they take *Revenge*, are desirous the Party should know whence it cometh: this is the more generous. For the delight seemeth to be not so much in doing the hurt, as in making the Party repent: but base and crafty Cowards are like the Arrow that flyeth in the dark. *Cosmus* Duke of *Florence* had a desperate saying against perfidious or neglecting Friends, as if those wrongs were unpardonable: *You shall read* (saith he) *that we are commanded to forgive our Enemies; but you never read, that we are commanded to forgive our Friends.* But yet the Spirit of *Job* was in a better tune; *Shall we* (saith he) *take good at Gods hands, and not be content to take evil also?* And so of Friends in a proportion. This is certain, that a Man that studieth *Revenge*, keeps his own wounds green, which otherwise would heal, and do well. Publick *Revenges* are for the most part fortunate, as that for the death of *Cæsar*, for the death of

of *Pertinax*, for the death of *Henry* the third of *France*, and many more. But in private *Revenges* it is not ſo. Nay rather vindicative perſons live the life of Witches; who as they are miſchievous, ſo end they infortunate.

Of Adverſity.

V.

IT was an high Speech of *Seneca*, (after the manner of the Stoicks) *That the good things which belong to proſperity are to be wiſhed, but the good things that belong to adverſity are to be admired. Bona rerum ſecundarum optabilia, adverſarum mirabilia*, Certainly if miracles be the command over nature, they appear moſt in adverſity. It is yet a higher ſpeech of his then the other, (much too high for a Heathen) *It is true greatneſs to have in one the frailty of a Man, and the ſecurity of a God. Vere magnum habere*

habere fragilitatem hominis, ſecuritatem Dei. This would have done better in Poeſie, where tranſcendences are more allowed. And the Poets indeed have been buſie with it; for it is in effect the thing, which is figured in that ſtrange Fiction of the ancient Poets, which ſeemeth not to be without myſtery; nay, and to have ſome approach to the State of a Chriſtian: That *Hercules, when he went to unbind Prometheus*, (by whom humane nature is repreſented) *ſailed the length of the great Ocean in an earthen Pot or Pitcher*; Lively deſcribing Chriſtian reſolution, that ſaileth in the frail Barque of the Fleſh through the waves of the World. But to ſpeak in a mean: The vertue of *Proſperity* is Temperance, the vertue of *Adverſity* is Fortitude, which in morals is the more heroical Vertue. *Proſperity* is the bleſſing of the Old Teſtament, *Adverſity* is the bleſſing of the New, which carrieth the greater benediction, and the clearer revelation of Gods

Gods favour. Yet even in the Old Testament, if you listen to *Davids* Harp, you shall hear as many Hearse-like Ayrs, as Carols. And the Pencil of the Holy Ghost hath laboured more in describing the Afflictions of *Job*, then the Felicities of *Solomon*. *Prosperity* is not without many fears and distastes; and *Adversity* is not without comforts and hopes. We see in Needle-works and Embroyderies, it is more pleasing to have a lively Work upon a sad and solemn ground, then to have a dark and melancholy Work upon a lightsome ground. Judge therefore of the pleasure of the Heart by the pleasure of the Eye. Certainly Vertue is like precious Odours, most fragrant when they are incensed or crushed: for *Prosperity* doth best discover Vice, but *Adversity* doth best discover Vertue.

Of Simulation and Diſſimulation.

VI.

Diſſimulation is but a faint kind of policy or wiſdome: for it asketh a ſtrong wit, and a ſtrong heart to know when to tell truth, and to do it. Therefore it is the weaker ſort of Politicks that are the great Diſſemblers.

Tacitus ſaith, *Livia ſorted well with the Arts of her Husband, and Diſſimulation of her Son*; attributing *Arts* or *Policy* to *Auguſtus*, and *Diſſimulation* to *Tiberius*. And again, when *Mucianus* encourageth *Veſpaſian* to take Arms againſt *Vitellius*, he ſaith, *We riſe not againſt the piercing Judgement of* Auguſtus, *nor the extream Caution or Cloſeneſs of* Tiberius. Theſe properties of *Arts*, or *Policy* and *Diſſimulation*, or *Cloſeneſs* are indeed habits and faculties, ſeveral, and to be diſtinguiſhed. For if a Man have that penetration of Judgement, as he

can diſcern what things are to be laid open, and what to be ſecreted, and what to be ſhewed at half lights, and to whom, and when, (which indeed are Arts of State, and Arts of Life, as *Tacitus* well calleth them) to him; a habit of *Diſſimulation* is a hinderance and a poorneſs. But if a Man cannot obtain to that Judgement, then it is left to him generally to be Cloſe, and a *Diſſembler*. For where a Man cannot chooſe or vary in Particulars, there it is good to take the ſafeſt and warieſt way in general; like the going ſoftly by one that cannot well ſee. Certainly the ableſt Men that ever were, have had all an openneſs and franckneſs of dealing, and a name of Certainty and Veracity: but then they were like Horſes, well managed; for they could tell paſſing well, when to ſtop or turn: And at ſuch times when they thought the caſe indeed required *Diſſimulation*, if then they uſed it, it came to paſs that the former Opinion ſpread a-

broad

broad of their good faith and clearneſs of dealing, made them almoſt inviſible.

There be three degrees of this hiding and vailing of a Mans ſelf. The firſt *Cloſeneſs*, *Reſervation*, and *Secrecy*; when a Man leaveth himſelf without obſervation, or without hold to be taken what he is. The ſecond *Diſſimulation* in the *Negative*, when a Man lets fall Signs and Arguments, that he is not that he is. And the third *Simulation* in the *Affirmative*, when a Man induſtriously and expresly feigns and pretends to be that he is not.

For the firſt of theſe, *Secrecy*: It is indeed the vertue of a Confeſſour; and aſſuredly the *Secret* Man heareth many Confeſſions: For who will open himſelf to a Blab or a Babler? But if a Man be thought *Secret*, it inviteth diſcovery, as the more cloſe Air ſucketh in the more open: And as in confeſſion the revealing is not for worldly uſe, but for the eaſe of a Mans heart; ſo *Secret* Men come to

the knowledge of many things in that kinde, while Men rather diſcharge their minds, then impart their minds. In few words, Myſteries are due to *Secrecy*. Beſides (to ſay truth) *Nakedneſs* is uncomely, as well in mind as in body; and it addeth no ſmall reverence to Mens manners and actions, if they be not altogether open. As for Talkers and Futile perſons, they are commonly vain and credulous withal. For he that talketh what he knoweth, will alſo talk what he knoweth not. Therefore ſet it down, *That an habit of Secrecy is both politick and moral.* And in this part it is good that a Mans face give his tongue leave to ſpeak. For the diſcovery of a Mans ſelf by the tracts of his countenance is a great weakneſs and betraying; by how much it is many times more marked and believed than a Mans words.

For the ſecond, which is *Diſſimulation*. It followeth many times upon *Secrecy* by a neceſſity; ſo that he

that

that will be *Secret* muſt be a *Diſſembler* in ſome degree. For men are too cunning to ſuffer a man to keep an indifferent carriage between both, and to be *Secret* without ſwaying the ballance on either ſide. They will ſo beſet a Man with queſtions, and draw him on, and pick it out of him, that without an abſurd ſilence, he muſt ſhew an inclination one way; or if he do not, they will gather as much by his Silence, as by his Speech. As for equivocations or oraculous Speeches, they cannot hold out long: ſo that no Man can be *Secret*, except he give himſelf a little ſcope of *Diſſimulation*, which is as it were but the skirts or train of *Secrecy*.

But for the third degree, which is *Simulation* and falſe profeſſion; that I hold more culpable, and leſs politick, except it be in great and rare matters. And therefore a general cuſtome of *Simulation* (which is this laſt degree) is a vice, riſing either of a natural falſeneſs or fearfulneſs, or of

a mind that hath ſome main faults; which becauſe a man muſt needs diſguiſe, it maketh him practice *Simulation* in other things, leſt his hand ſhould be out of ure.

The great *advantages* of *Simulation* and *Diſſimulation* are three. Firſt, To lay asleep oppoſition, and to ſurprize: For where a Mans intentions are publiſhed, it is an alarm to call up all that are againſt them. The ſecond is, to reſerve to a Mans ſelf a fair retreat: For if a Man engage himſelf by a manifeſt Declaration, he muſt go through, or take a fall. The third is, the better to diſcover the mind of another: For to him that opens himſelf, Men will hardly ſhew themſelves adverſe, but will (fair) let him go on, and turn their freedome of ſpeech to freedome of thought. And therefore it is a good ſhrewd Proverb of the Spaniard, *Tell a lye and find a troth*; as if there were no way of diſcovery, but by *Simulation*. There be alſo three *diſ-*

advantages

advantages to ſet it even. The firſt, That *Simulation* and *Diſſimulation* commonly carry with them a ſhew of feartulneſs, which in any buſineſs doth ſpoil the feathers of round flying up to the mark. The ſecond, That it puſleth and perplexeth the conceits of many, that perhaps would otherwiſe co-operate with him, and makes a Man walk almoſt alone to his own ends. The third and greateſt is, That it depriveth a Man of one of the moſt principal inſtruments for action, which is *Truſt* and *Belief*. The beſt compoſition and temperature is, to have *Openneſs* in fame and opinion, *Secrecy* in habit, *Diſſimulation* in ſeaſonable uſe, and a power to feign if there be no remedy.

Of Parents and Children.

VII.

THe joyes of *Parents* are ſecret, and ſo are their griefs and fears; they cannot utter the one, nor they will not utter the other. *Children* ſweeten labours, but they make misfortunes more bitter: they increaſe the cares of Life, but they mitigate the remembrance of Death. The perpetuity by generation is common to Beaſts, but memory, merit, and noble works are proper to Men: and ſurely a Man ſhall ſee the nobleſt Works and Foundations have proceeded from *childleſs Men*, which have ſought to expreſs the images of their minds, where thoſe of their bodies have failed: So the care of poſterity is moſt in them that have no poſterity. They that are the firſt raiſers of their Houſes, are moſt indulgent towards their *Children*; beholding them as the continuance, not

not onely of their kind but of their work, and ſo both *Children* and *Creatures.*

The difference in affection of *Parents* towards their ſeveral *Children*, is many times unequal, and ſometimes unworthy, eſpecially in the *Mother*; as *Solomon* ſaith, *A wiſe Son rejoyceth the Father, but an ungracious Son ſhames the Mother.* A Man ſhall ſee, where there is a Houſe full of *Children*, one or two of the eldeſt reſpected, and the youngeſt made wantons; but in the midſt ſome that are as it were forgotten, who many times nevertheleſs prove the beſt. The illiberality of *Parents* in allowance towards their *Children*, is an harmful errour, makes them baſe, acquaints them with ſhifts, makes them ſort with mean company, and makes them ſurfet more when they come to plenty: and therefore the proof is beſt when Men keep their authority towards their *Children*, but not their purſe. Men have a fooliſh manner (both *Parents*, and

School-maſters, and Servants) in creating and breeding an emulation between Brothers, during *Childhood*, which many times ſorteth to diſcord when they are Men, and diſturbeth Families. The *Italians* make little difference between *Children* and Nephews, or near kinsfolks; but ſo they be of the lump they care not, though they paſs not through their own body. And to ſay truth, in nature it is much a like matter, inſomuch that we ſee a Nephew ſometimes reſembleth an Uncle or a Kinſman, more then his own *Parent*, as the blood happens. Let *Parents* chooſe betimes the vocations and courſes they mean their children ſhould take, for then they are moſt flexible; and let them not too much apply themſelves to the diſpoſition of their *Children*, as thinking they will take beſt to that which they have moſt mind to. It is true, that if the affection or aptneſs of the *Children* be extraordinary, then it is good not to croſs it: but generally the precept

cept is good, *Optimum elige, ſuave & facile illud faciet conſuetudo. Younger Brothers* are commonly fortunate, but ſeldome or never where the *Elder* are diſinherited.

Of Marriage & Single Life.

VIII.

HE that hath *Wife and Children* hath given hoſtages to Fortune; for they are impediments to great enterpriſes, either of Vertue or Miſchief. Certainly the beſt works, and of greateſt merit for the publick, have proceeded from the *unmarried* or *childleſs Men*, which both in affection and means have married and endowed the publick. Yet it were great reaſon, that thoſe that have *Children* ſhould have greateſt care of future times, unto which they know they muſt tranſmit their deareſt pledges. Some there are, who though they lead a *Single Life*, yet

yet their thoughts do end with themſelves, and account future times impertinencies. Nay, there are ſome other that account *Wife* and *Children* but as Bills of Charges. Nay more, there are ſome fooliſh rich covetous Men, that take a pride in having no *Children*, becauſe they may be thought ſo much the richer. For perhaps they have heard ſome talk, *Such an one is a great rich Man*, and another except to it, *Yea, but he hath a great charge of Children*; as if it were an abatement to his riches. But the moſt ordinary cauſe of a *Single Life* is Liberty, eſpecially in certain ſelf-pleaſing and humorous minds, which are ſo ſenſible of every reſtraint, as they will go neer to think their Girdles and Garters to be Bonds and Shackles. *Unmarried Men* are beſt Friends, beſt Maſters, beſt Servants, but not alwayes beſt Subjects; for they are light to run away, and almoſt all fugitives are of that condition. A *Single Life* doth well with Church-Men:

Men: for charity will hardly water the ground, where it muſt firſt fill a Pool. It is indifferent for Judges and Magiſtrates: For if they be facile and corrupt,, you ſhall have a Servant five times worſe then a *Wife*. For Souldiers, I find the Generals commonly in their hortatives put Men in mind of their *Wives and Children*. And I think the deſpiſing of *Marriage* amongſt the Turks, maketh the vulgar Souldier more baſe. Certainly *Wife* and *Children* are a kind of diſcipline of humanity; and *ſingle Men*, though they be many times more charitable, becauſe their Means are leſs exhauſt, yet on the other ſide they are more cruel and hard hearted, (good to make ſevere Inquiſitors) becauſe their tenderneſs is not ſo oft called upon. Grave natures, led by cuſtome, and therefore conſtant, are commonly loving *Husbands*; as was ſaid of *Vlyſſes*, *Vetulam ſuam prætulit immortalitati*. Chaſt Women are often proud and froward, as preſuming upon

upon the merit of their chaſtity. It is one of the beſt bonds both of chaſtity and obedience in the *Wife*, if ſhe think her *Husband* wiſe, which ſhe will never do, if ſhe find him *jealous*. *Wives* are young Mens Miſtreſſes, Companions for middle Age, and old Mens Nurſes; ſo as a Man may have a quarrel to marry when he will. But yet he was reputed one of the wiſe Men, that made anſwer to the queſtion; when a Man ſhould marry? *A young Man not yet, an elder Man not at all.* It is often ſeen that bad *Husbands* have very good *Wives*; whether it be that it raiſeth the price of their *Husbands* kindneſs when it comes, or that the *Wives* take a pride in their patience. But this never fails, if the bad *Husbands* were of their own chooſing, againſt their Friends conſent; for then they will be ſure to make good their own folly.

Of

Of Envy.

IX.

THere be none of the *Affections* which have been noted to faſcinate or bewitch, but *Love* and *Envy*. They both have vehement wiſhes, they frame themſelves readily into imaginations, and ſuggeſtions; and they come eaſily into the eye, eſpecially upon the preſence of the objects, which are the points that conduce to faſcination, if any ſuch thing there be. We ſee likewiſe the Scripture calleth *Envy*, *an Evil Eye*, and the Aſtrologers call the evil influences of the Stars, *Evil Aſpects*; ſo that ſtill there ſeemeth to be acknowledged in the act of *Envy*, an ejaculation or irradiation of the Eye. Nay ſome have been ſo curious as to note that the times, when the ſtroke or percuſſion of an *Envious Eye* doth moſt hurt, are, when the *Party envied* is be-

held

held in glory or triumph; for that sets an edge upon *Envy*: And besides, at such times the spirits of the *Person envyed* do come forth most into the outward parts, and so meet the blow.

But leaving these curiosities, (though not unworthy to be thought on in fit place) we will handle *What persons are apt to envy others, what persons are most subject to be envyed themselves*, and *what is the difference between publick and private envy.*

A Man that hath no vertue in himself, ever *envyeth* vertue in others. For Mens minds will either feed upon their own good, or upon others evil; and who wanteth the one, will prey upon the other, and who so is out of hope to attain to anothers vertue, will seek to come at even hand by depressing anothers fortune.

A Man that is busie and inquisitive is commonly *Envious*: for to know much of other Mens matters cannot be, becaus all that ado may concern his own estate; therefore it must needs

needs be, that he taketh a kind of play-pleaſure in lookng upon the fortunes of others; neither can he that mindeth but his own buſineſs, find much matter for *Envy*: For *Envy* is a gadding paſſion, and walketh the Streets, and doth not keep home, *Non eſt curioſus, quin idem ſit malevolus.*

Men of noble birth are noted to be *envious* towards new Men when they riſe: For the diſtance is altered; and it is like a deceipt of the eye, that when others come on, they think themſelves go back.

Deformed perſons, and Eunuchs, and old Men, and Baſtards are *envious:* for he that cannot poſſibly mend his own caſe, will do what he can to impair anothers, except theſe defects light upon a very brave and heroical nature, which thinketh to make his natural wants part of his honour; in that it ſhould be ſaid, that an Eunuch or lame Man did ſuch great matters, affecting the honour of

of a miracle, as it was in *Narſes* the Eunuch, and *Ageſilaus*, and *Tamberlanes* that were lame Men.

The ſame is the caſe of Men that riſe after calamities and misfortunes; for they are as Men fallen out with the times, and think other Mens harms a redemption of their own ſufferings.

They that deſire to excell in too many matters, out of levity and vainglory, are ever *Envious*: For they cannot want work, it being impoſſible but many in ſome one of thoſe things ſhould ſurpaſs them; which was the character of *Adrian* the Emperour, that mortally *Envyed Poets*, and *Painters*, and *Artificers* in works wherein he had a vein to excell.

Laſtly, near Kinsfolks and Fellows in office, and thoſe that have been bred together, are more apt to *Envy* their equals, when they are raiſed: For it doth upbraid unto them their own fortunes, and pointeth at them, and cometh oftner into their remembrance, and incurreth likewiſe more into

into the note of others; and *Envy* ever redoubleth from Speech and Fame. *Cains Envy* was the more vile and malignant towards his Brother *Abel*, becauſe when his Sacrifice was better accepted, there was no body to look on. Thus much for *thoſe that are apt to Envy.*

Concerning *thoſe that are more or leſs ſubject to Envy:* Firſt, Perſons of eminent vertue when they are advanced are leſs *Envyed:* For their fortune ſeemeth but due unto them; and no Man *Envyeth* the payment of a Debt, but Rewards, and Liberality rather. Again, *Envy* is ever joyned with the comparing of a Mans ſelf; and where there is no compariſon, no *Envy*; and therefore Kings are not *Envyed* but by Kings. Nevertheleſs it is to be noted, that unworthy perſons are moſt *Envyed* at their firſt coming in, and afterwards overcome it better; whereas contrariwiſe, perſons of worth and merit are moſt *Envyed*, when their fortune continueth long.

For

For by that time, though their vertue be the ſame, yet it hath not the ſame *Luſtre*; for freſh Men grow up that darken it.

Perſons of noble blood are leſs *Envyed* in their riſing; for it ſeemeth but right done to their birth. Beſides, their ſeemeth not much added to their fortune; and *Envy* is as the Sun-Beams, that beat hotter upon a Bank, or ſteep riſing Ground, then upon a Flat. And for the ſame reaſons, thoſe that are advanced by degrees are leſs *Envyed* then thoſe that are advanced ſuddenly, and *per ſaltum.*

Thoſe that have joyned with their Honour great Travels, Cares, or Perils, are leſs ſubject to *Envy*. For Men think that they earn their Honours hardly, and pity them ſometimes; and pity ever healeth *Envy*: Wherefore you ſhall obſerve that the more deep and ſober ſort of polick perſons in their greatneſs, are ever bemoaning themſelves what a life they lead,

lead, chanting a *Quanta patimur.* Not that they feel it ſo, but onely to abate the edge of *Envy.* But this is to be underſtood of buſineſs that is laid upon Men, and not ſuch as they call unto themſelves. For nothing increaſeth *Envy* more then an unneceſſary and ambitious ingroſſing of buſineſs; and nothing doth extinguiſh *Envy* more, then for a great perſon to preſerve all other inferiour Officers in their full rights and prehemenencies of their places: for by that means there be ſo many Skreens between him and *Envy.*

Above all, thoſe are moſt ſubject to *Envy*, which carry the greatneſs of their fortunes in an inſolent and proud manner, being never well, but while they are ſhewing how great they are, either by outward pomp, or by triumphing over all oppoſition or competition; whereas wiſe Men will rather do Sacrifice to *Envy*, in ſuffering themſelves ſometimes of purpoſe to be croſt and overborn of things

that

that do not much concern them. Notwithſtanding ſo much is true, That the carriage of greatneſs in a plain and open manner (ſo it be without arrogancy and vain glory) doth draw leſs *Envy*, then if it be in a more crafty and cunning faſhion. For in that courſe a Man doth but diſavow fortune, and ſeemeth to be conſcious of his own want in worth, and doth but teach others to *Envy* him.

Laſtly, to conclude this part; As we ſaid in the beginning, that the Act of *Envy* had ſomewhat in it of *Witchcraft*, ſo there is no other cure of *Envy*, but the cure of *Witchcraft*; and that is, to remove the *Lot* (as they call it) and to lay it upon another. For which purpoſe the wiſer ſort of great perſons bring in ever upon the Stage ſome body, upon whom to drive the *Envy*, that would come upon themſelves; ſometimes upon Miniſters and Servants, ſometimes upon Colleagues and Aſſociats, and the like; and for that turn there are never

ver wanting ſome Perſons of violent and undertaking Natures, who, ſo they may have Power and Buſineſs, will take it at any coſt.

Now to ſpeak of publick *Envy*. There is yet ſome good in *publick Envy*, whereas in *private* there is none. For *publick Envy* is as an *Oſtraciſm* that eclipſeth Men when they grow too great. And therefore it is a bridle alſo to great ones, to keep them within bounds.

This *Envy* being in the Latine word *Invidia*, goeth in the modern languages by the name of *Diſcontentment*, of which we ſhall ſpeak in handling *Sedition*. It is a diſeaſe in a State like to infection; for as infection ſpreadeth upon that which is ſound, and tainteth it; ſo when *Envy* is gotten once in a State, it traduceth even the beſt actions thereof, and turneth them into an ill odour. And therefore there is little won by interminglingof plauſible actions. For that doth argue but a weakneſs and fear of

of *Envy*, which hurteth ſo much the more, as it is likewiſe uſual in *infections*; which if you fear them, you call them upon you.

This publick *Envy* ſeemeth to beat chiefly upon prineipal Officers or Miniſters, rather than upon Kings and Eſtates themſelves. But this is a ſure rule, that if the *Envy* upon the Miniſter be great, when the cauſe of it in him is ſmall; or if the *Envy* be general, in a manner, upon all the Miniſters of an Eſtate, then the *Envy* (though hidden) is truly upon the State it ſelf. And ſo much of *publick Envy* or *Diſcontentment*; and the difference thereof from *private Envy*, which was handled in the firſt place.

We will add this in general, touching the Affection of *Envy*; that, of all other Affections it is the moſt importune and continual. For of other Affections there is occaſion given but now and then. And therefore it was well ſaid, *Invidia feſtos dies non agit*.

For

For it is ever working upon ſome or other. And it is alſo noted that *Love* and *Envy* do make a Man pine, which other Affections do not; becauſe they are not ſo continual. It is alſo the vileſt Affection, and the moſt depraved: for which cauſe it is the proper Attribute of the Devil, who is called *The Envious Man*, *that ſoweth Tares amongſt the Wheat by night*: as it alwayes cometh to paſs, that *Envy* worketh ſubtily, and in the dark; and to the prejudice of good things, ſuch as is the *Wheat*.

Of Love.
X.

THe Stage is more beholding to *Love*, than the Life of Man. For, as to the Stage, *Love* is even matter of Comedies, and now and then of Tragedies: but in Life it doth much miſchief; ſometimes like a *Syren*; ſometimes like a *Fury*. You may obſerve, that amongſt all the great and

worthy Persons (whereof the Memory remaineth, either Ancient, or Recent) there is not One that hath been transported to the mad degree of *Love*: which shews, that great Spirits and great Business do keep out this weak Passion. You must except nevertheless, *Marcus Antonius* the half-Partner of the Empire of *Rome*; and *Appius Claudius* the *Decem-vir*, and Law-giver: whereof the Former, was indeed a Voluptuous Man, and Inordinate; but the Latter was an Austere and Wise Man. And therefore it seems, (though rarely) that *Love* can find entrance, not onely into an open Heart, but also into a Heart well fortified, if watch be not well kept. It is a poor Saying of *Epicurus*, *Satis magnum Alter Alteri Theatrum sumus.* As if Man, made for the contemplation of Heaven, and all Noble Objects, should do nothing but knee before a little Idol, and make himself a Subject, though not of the Mouth (as Beasts are) yet of the Eye, which

was given him for higher Purpoſes. It is a ſtrange thing to note the Exceſs of this Paſſion; and how it braves the Nature and Value of things by this, that the ſpeaking in a perpetual *Hyperbole* is comely in nothing, but in *Love*. Neither is it meerly in the Phraſe: for, whereas it hath been well ſaid, that the Arch-flatterer, with whom all the petty Flatterers have intelligence, is a Man's ſelf; certainly, the *Love* is more. For, there was never proud Man thought ſo abſurdly well of himſelf, as the *Lover* doth of the Perſon *loved*: and therefore it was well ſaid, That *It is impoſſible to Love, and to be Wiſe*. Neither doth this weakneſs appear to others only, and not to the party *Loved*: but to the *Loved* moſt of all; except the *Love* be reciproque: for it is a true rule that *Love* is ever rewarded, either with the reciproque, or with an inward and ſecret Contempt. By how much the more Men ought to beware of this Paſſion, which loſeth not only other

things, but it self. As for the other losses, the *Poets* Relation doth well figure them; that He that preferreth *Helena*, quitted the gifts of *Iuno* and *Pallas*. For whosoever esteemeth too much of Amorous Affection, quitteth both *Riches* and *Wisdom*. This Passion hath his Flouds in the very times of Weakness: which are great *Prosperity*, and great *Adversity*; though this latter hath been less observed. Both which times kindle *Love*, and make it more frequent, and therefore shew it to be the child of Folly. They do best, who, if they cannot but admit *Love*; yet make it keep Quarter, and sever it wholly from their serious Affairs, and Actions of Life: for if it check once with Business, it troubleh Mens Fortunes, and maketh Men that they can no waies be true to their own Ends. I know not how, but Martial Men are given to *Love*: I think it is but as they are given to *Wine*; for *Perils* commonly ask to be paid in *Pleasures*. There is in Mans Na-

Nature a ſecret Inclination, and Motion towards *Love* of others; which if it be not ſpent upon ſome one, or a few, doth naturally ſpread it ſelf towards many, and maketh Men become Humane and Charitable; as it is ſeen ſometime in *Friars. Nuptial* Love *maketh Mankind*; *Friendly* Love *perfecteth it*; *but wanton* Love *corrupteth and imbaſeth it.*

Of Great Place.

XI.

MEn in *Great Place* are thrice *Servants*: Servants of the *Sovereign* or *State*; Servants of *Fame*; and Servants of *Buſineſs*. So as they have no Freedome, neither in their *Perſons*, nor in their *Actions*, nor in their Times. It is a ſtrange deſire to ſeek *Power*, and to loſe *Liberty*; or to ſeek Power over *others*, and to loſe Power over a *Mans Self*. The Riſing unto

Place is laborious; and by *Pains* Men come to greater *Pains*: and it is ſometimes baſe; and by *Indignities* Men come to *Dignities*. The Standing is ſlippery, and the Regreſs is either a downfall, or at leaſt an Eclipſe, which is a melancholy thing. *Cum non ſis, qui fueris, non eſſe, cur velis vivere.* Nay, retire Men cannot when they would; neither will they, when it were Reaſon: but are impatient of privateneſs, even in Age and Sickneſs, which require the Shadow: Like old Townſmen that will be ſtill ſitting at their Street-door, though thereby they offer age to Scorn. Certainly Great Perſons had need to borrow other Mens Opinions, to think themſelves happy; for if they judge by their own Feeling, they cannot find it: but if they think with themſelves what other Men think of them, and that other Men would fain be as they are, then they are happy, as it were by report; when perhaps they find the contrary within. For they

are

are the firſt that find their own griefs; though they be the laſt that find their own faults. Certainly, Men in great Fortunes are ſtrangers to themſelves, and while they are in the puſle of Buſineſs, they have no time to tend their Health, either of body or mind. *Illi Mors gravis incubat, qui notus nimis omnibus, ignotus moritur ſibi.* In *Place*, there is licence to do Good and Evil, whereof the latter is a curſe; for in Evil the beſt condition is not to Will, the ſecond not to Can. But power to do good, is the true and lawful end of aſpiring: for good thoughts (though God accept them,) yet towards Men are little better than good dreams: except they be put in Act; and that cannot be without Power and Place, as the Vantage and Commanding Ground. Merit and good Works is the end of Mans motion; and Conſcience of the ſame is the accompliſhment of Mans reſt: for if a Man can be partaker of Gods Theater; he ſhall likewiſe be partaker of Gods

Reſt. *Et converſus Deus, ut aſpiceret Opera, quæ fecerunt manus ſuæ, vidit quod omnia eſſent bona nimis*; and then the Sabbath. In the Diſcharge of the *Place*, ſet before thee the beſt Examples; for Imitation is a Globe of Precepts. And after a time ſet before thee thine own Example; and examine thy ſelf ſtrictly whether thou didſt not beſt at firſt. Neglect not alſo the Examples of thoſe that have carried themſelves ill in the ſame *Place*: not to ſet off thy ſelf by taxing their memory; but to direct thy ſelf what to avoid. Reform therefore, without bravery or ſcandal of former Times and Perſons; but yet ſet it down to thy ſelf, as well to create good Preſidents, as to follow them. Reduce things to the firſt Inſtitution, and obſerve wherein, and how they have degenerate; but yet ask Counſel of both Times of the Ancienter Time what is beſt, and of the latter Time what is fitteſt. Seek to make thy Courſe Regular, that Men may know be-

before hand what they may expect: but be not too positive and peremptory; and expres thy self well when thou digressest from thy Rule. Preserve the right of thy *Place*, but stir not questions of Jurisdiction; and rather assume thy Right in Silence and *de facto*, than voice it with Claims and Challenges. Preserve likewise the Rights of Inferiour *Places*; and think it more Honour to direct in chief, than to be busie in all. Embrace and invite Helps and Advices, touching the Execution of thy place: and do not drive away such as bring the Information, as Medlers; but accept of them in good part. The vices of *Authority* are chiefly four: *Delaies*, *Corruption*, *Roughness* and *Faction*. For *Delaies*, Give easie access, keep Times appointed, Go through with that which is in hand, and interlace not business but of necessity. For *Corruption*, Do not only bind thine own hands, or thy Servants hands from taking, but bind the hands of Suitours also from offer-

ing. For Integrity uſed doth the one; but Integrity profeſſed, and with a manifeſt deteſtation of Bribery doth the other. And avoid not only the Fault, but the Suſpicion. Whoſoever is found variable, and changeth manifeſtly without manifeſt Cauſe, giveth ſuſpicion of *Corruption.* Therefore alwaies when thou changeſt thine Opinion or Courſe, profeſs it plainly, and declare it, together with the Reaſons that move thee to change, and do not think to ſteal it. A Servant, or a Favourite, if he be inward, and no other apparant Cauſe of Eſteem, is commonly thought but a By-way to cloſe *Corruption.* For *Roughneſs*, It is a needleſs cauſe of *Diſcontent*; *Severity* breedeth Fear, but *Roughneſs* breedeth Hate. Even Reproofs from Authority ought to be grave, and not taunting. As for *Facility*, It is worſe than Bribery: for Bribes come but now and then; but if Importunity or idle Reſpects lead a Man, he ſhall never be without, as *Solomon* ſaith; *To reſpect*

reſpect Perſons is not good; for ſuch a Man will tranſgreſs for a piece of bread. It is moſt true that was anciently ſpoken; *A place ſheweth the Man:* and it ſheweth ſome to the better, and ſome to the worſe: *Omnium conſenſu; capax Imperii, niſi imperaſſet;* ſaith *Tacitus* of *Galba:* but of *Veſpaſian* he ſaith; *Solus Imperantium Veſpaſianus mutatus in melius.* Though the one was meant of Sufficiency, the other of Manners and Affection. It is an aſſured Sign of a worthy and generous Spirit whom *Honour* amends: for *Honour* is, or ſhould be the place of Vertue; and as in Nature things move violently to their place, and calmly in their place: ſo Vertue in Ambition is violent, in Authority ſetled and calm. All riſing to *Great Place*, is by a winding Stair; and if there be Factions, it is good to ſide a Mans ſelf, whileſt he is in the Riſing; and to ballance himſelf when he is placed. Uſe the memory of thy Predeceſſour fairly and tenderly; for

if

if thou doſt not, it is a debt will ſure be paid when thou art gone. If thou have Colleagues, reſpect them, and rather call them when they look not for it, than exclude them when they have reaſon to look to be called. Be not too ſenſible, or too remembring of thy Place in Converſation, and private Anſwers to Suitours; but let it rather be ſaid; *When he ſits in Place he is another Man.*

Of Boldneſs.

XII.

IT is a trivial Grammer-School Text, but yet worthy a wiſe *Mans* conſideration. Queſtion was asked of *Demoſthenes*, *What was the chief part of an Oratour?* He anſwered, *Action*; what next? *Action*; what next again? *Action*: He ſaid it that knew it beſt, and had by nature himſelf no advantage in that he commended.

A ſtrange thing, that that Part of an Oratour which is but ſuperficial, and rather the vertue of a Player ſhould be placed ſo high above thoſe other noble parts of *Invention*, *Elocution*, and the reſt: Nay almoſt alone; as if it were All in All. But the reaſon is plain. There is in humane nature generally more of the Fool, then of the Wiſe; and therefore thoſe faculties, by which the fooliſh part of Mens minds is taken, are moſt potent. Wonderful like is the caſe of *Boldneſs* in Civil buſineſs: What firſt? *Boldneſs*; What ſecond and third? *Boldneſs*. And yet *Boldneſs* is a Child of Ignorance and Baſeneſs, far inferiour to other parts. But nevertheleſs it doth faſcinate, and bind hand and foot thoſe that are either ſhallow in judgement, or weak in courage, which are the greateſt part; yea, and prevaileth with wiſe Men at weak times. Therefore we ſee it hath done Wonders in popular States, but with Senates and Princes leſs; and more ever upon

upon the first entrance of *Bold Persons* into Action, then soon after: for *Boldness* is an ill Keeper of Promise. Surely, as there are *Mountebanques* for the Natural Body, so are there *Mountebanques* for the Politick Body: Men that undertake great Cures; and perhaps have been lucky in two or three Experiments, but want the grounds of Science; and therefore cannot hold out. Nay, you shall see a *Bold Fellow* many times do *Mahomets* Miracle.* *Mahomet* made the people believe that he would call an Hill to him; and from the top of it offer up his Prayers for the observers of his Law. The people assembled; *Mahomet* called the Hill to come to him again and again; and when the Hill stood still, he was never a whit abashed, but said; *If the Hill will not come to* Mahomet, Mahomet *will go to the Hill.* So these Men, when they have promised great matters, and failed most shamefully, yet (if they have the perfection of *Boldness*) they will

will but ſlight it over, and make a turn, and no more ado. Certainly to Men of great judgement, *Bold* perſons are a ſport to behold; nay and to the Vulgar alſo *Boldneſs* hath ſomewhat of the Ridiculous. For if abſurdity be the ſubject of laughter, doubt you not, but great *Boldneſs* is ſeldome without ſome abſurdity. Eſpecially it is a ſport to ſee, when a *Bold* Fellow is out of countenance; for that puts his face into a moſt ſhrunken and wooden poſture; as needs it muſt: For in baſhfulneſs the Spirits do a little go and come, but with *Bold* Men upon like occaſion they ſtand at a ſtay, like a Stale at Cheſs, where it is no Mate, but yet the Game cannot ſtir. But this laſt were fitter for a Satyr, then for a ſerious obſervation. This is well to be weighed, That *Boldneſs* is ever blind; for it ſeeth not dangers and inconveniencies; therefore it is ill in Counſel, good in Execution: ſo that the right uſe of *Bold* perſons is, that they never

Command

Command in Chief, but be Seconds, and under the direction of others. For in Counsel it is good to see Dangers, and in Execution not to see them, except they be very great.

Of Goodness and Goodness of Nature.

XIII.

I Take *Goodness* in this sense, the affecting of the weal of Men, which is that the Grecians call *Philanthropia*; and the Word *Humanity* (as it is used) is a little too light to express it. *Goodness* I call the Habit, and *Goodness of Nature* the Inclination. This of all Vertues and Dignities of the mind is the greatest, being the Character of the Deity; and without it Man is a busie, mischievous, wretched thing; no better then a kind of Vermine. *Goodness* answers

to

to the *Theological Vertue Charity*, and admits no exceſs, but Errour. The deſire of power in exceſs cauſed the Angels to fall; the deſire of knowledge in exceſs cauſed Man to fall, but in *Charity* there is no exceſs, neither can Angel or Man come in danger by it. The inclination to *Goodneſs* is imprinted deeply in the nature of Man; Inſomuch, that if it iſſue not towards Men, it will take unto other living Creatures; as it is ſeen in the Turks, a cruel people, who nevertheleſs are kind to Beaſts, and give Alms to Dogs and Birds; Inſomuch as *Busbechius* reporteth, a Chriſtian Boy in *Conſtantinople* had like to have been ſtoned, for gagging, in a waggiſhneſs, a long Billed Fowl. Errours indeed, in this vertue of *Goodneſs* or *Charity* may be committed. The *Italians* have an ungracious Proverb, *Tanto buon che val niente*; *So good that he is good for nothing.* And one of the Doctors of *Italy*, *Nicholas Macciavel*, had the confidence to put in

in writing, almoſt in plain tearms: *That the Chriſtian Faith had given up good men in prey, to thoſe that are tyrannical and unjuſt.*: which he ſpake, becauſe indeed there was never Law, or Sect, or Opinion did ſo much magnifie *Goodneſs* as the Chriſtian Religion doth: therefore to avoid the Scandal and the Danger both, it is good to take knowledge of the errours of an Habit ſo excellent. Seek the Good of other Men, but be not in bondage to their Faces or Fancies; for that is but Facility or Softneſs which taketh an honeſt Mind priſoner. Neither give thou *Æſops* Cock a Gemme, who would be better pleaſed and happier if he had had a barly Corn. The Example of God teacheth the Leſſon truly: *He ſendeth his Rain, and maketh his Sun to ſhine upon the Juſt and Unjuſt*; but he doth not rain Wealth, nor ſhine Honour and Vertues upon Men equally. Common Benefits are to be communicated with all; but peculiar Benefits with

choice.

choice. And beware, how in making the Portraiture thou breakeſt the Pattern; for Divinity maketh the love of our Selves the Pattern; the love of our Neighbours but the Portraiture. *Sell all thou haſt, and give it to the poor, and follow me*: but ſell not all thou haſt, except thou come, and follow me; that is, except thou have a Vocation, wherein thou maiſt do as much good with little means as with great: for otherwiſe, in feeding the Streams thou dryeſt the Fountain. Neither is there onely a *Habit* of *Goodneſs*, directed by right reaſon: but there is in ſome Men, even in Nature, a diſpoſition towards it; as on the other ſide there is a natural malignity. For there be that in their nature do not affect the good of others. The lighter ſort of malignity turneth but to a croſſneſs, or frowardneſs, or aptneſs to oppoſe, or difficilneſs, or the like, but the deeper ſort to envy and meer miſchief. Such Men in other Mens calamities, are as it were in ſea-

ſon,

ſon, and are ever on the loading part; not ſo good as the Dogs that licked *Lazarus* ſores, but like Flies, that are ſtill buzzing upon any thing that is raw; *Miſanthropi*, that make it their practice to bring Men to the Bough, and yet have never a Tree for the purpoſe in their Gardens, as *Timon* had. Such diſpoſitions are the very errours of humane Nature; and yet they are the fitteſt Timber to make great Politicks of: Like to knee Timber, that is good for Ships that are ordained to be toſſed; but not for building Houſes, that ſhall ſtand firm. The parts and ſigns of *Goodneſs* are many. If a Man be gracious and courteous to Strangers, it ſhews he is a Citizen of the World; and that his heart is no Island cut off from other Lands, but a Continent that joyns to them. If he be compaſſionate towards the afflictions of others, it ſhews that his heart is like the noble Tree, that is wounded it ſelf, when it gives the Balm. If he

eaſily

easily pardons and remits offences, it shews that his mind is planted above Injuries, so that he cannot be shot. If he be thankful for small benefits, it shews that he weighs Mens minds, and not their trash. But above all, if he have S. *Pauls* perfection, that he would wish to be an *Anathema* from *Christ*, for the salvation of his Brethren, it shews much of a Divine Nature, and a kind of conformity with *Christ* himself.

Of Nobility.

XIV.

WE will speak of *Nobility*, first as a *Portion* of an *Estate*, then as a *Condition* of *Particular Persons*. A *Monarchy*, where there is no *Nobility* at all, is ever a pure and absolute *Tyranny*; as that of the *Turks*. For *Nobility* attempers *Sovereignty*, and drawes the eyes of the People some-

what

what aſide from the *Line Royal*. But for *Democracies* they need it not: and they are commonly more quiet, and leſs ſubject to Sedition, then where there are Stirps of *Nobles*. For Mens eyes are upon the buſineſs, and not upon the perſons; or if upon the perſons, it is for the buſineſs ſake, as fitteſt, teſt, and not for flags and pedegree. We ſee the *Switzers* laſt well, notwithſtanding their diverſity of Religion, and of Cantons: for Utility is their Bond, and not reſpects. The United Provinces of the Low-Countries in their Government excell: for where there is an Equality, the Conſultations are more indifferent, and the payments and tributes more cheerfull. A great and potent *Nobility* addeth Majeſty to a Monarch, but diminiſheth Power, and putteth Life and Spirit into the People, but preſſeth their Fortune. It is well when *Nobles* are not too great for Sovereignty, not for Juſtice; and yet maintained in that height, as the

Inſolency.

Inſolency of Inferiours may be broken upon them, before it come on too faſt upon the Majeſty of Kings. A numerous *Nobility* cauſeth Poverty and Inconvenience in a State: for it is a Surcharge of Expence; and beſides, it being of Neceſſity that many of the Nobility fall in time to be weak in Fortune, it maketh a kind of Diſproportion between Honour and Means.

As for *Nobility* in *particular Perſons*; It is a reverend thing to ſee an Ancient Caſtle or Building not in decay; or to ſee a fair Timber Tree ſound and perfect: how much more to behold an Ancient *Noble Family* which hath ſtood againſt the Waves and Weathers of Time. For new *Nobility* is but the Act of Power; but Ancient *Nobility* is the Act of Time. Thoſe that are firſt raiſed to *Nobility* are commonly more Vertuous, but leſs Innocent than their Deſcendants; for there is rarely any Riſing but by a Commixture of good and evil Arts.

But

But it is reaſon the memory of their Vertues remain to their Poſterity; and their faults die with themſelves. *Nobility* of *Birth* commonly abateth Induſtry; and he that is not induſtrious, envieth him that is. Beſides, *Noble Perſons* cannot go much higher; and he that ſtandeth at a ſtay when others riſe, can hardly avoid motions of Envy. On the other ſide, *Nobility* extinguiſheth the Paſſive Envy from others towards them; becauſe they are in poſſeſſion of Honour. Certainly kings, that have able Men of their *Nobility*, ſhall find eaſe in imploying them, and a better ſlide into their Buſineſs: for People naturally bend to them as born in ſome ſort to command.

Of Seditions and Troubles.

XV.

Shepheards of *People* had need know the *Kalendars* of *Tempeſts* in *State*; which are commonly great-

eſt

eſt when things grow to equality; as natural Tempeſts are greateſt about the *Æquinoctia*. And as there are certain hollow blaſts of Winde, and ſecret ſwellings of Seas, before a Tempeſt, ſo are there in States:

---- *Ille etiam cœcos inſtare Tumultus*
Sæpe monet, Fraudesque & operta tumeſcere Bella.

Libels and Licentious Diſcourſes againſt the State, when they are frequent and open; and in like ſort, falſe News often running up and down to the diſadvantage of the State, and haſtily embraced; are amongſt the Signes of *Troubles*. *Virgil* giving the Pedegree of *Fame*, ſaith, *She was ſiſter to the Giants.*

Illam Terra Parens irâ irritata Deorum,
Extremam (ut perhibent) Cæo Encelado que ſororem
Progenuit.----

As if *Fames* were the Reliques of *Seditions* paſt; but they are no leſs indeed, the preludes of *Seditions* to

come. Howſoever he noteth it right, that *Seditious Tumults* and *Seditious Fames* differ no more but as Brother and Siſter, maſculine and feminine; eſpecially if it come to that, that the beſt Actions of a State, and the moſt plauſible, and which ought to give greateſt contentment, are taken in ill Senſe, and traduced: for that ſhews the envy great, as *Tacitus* ſaith; *Conflata magna Invidia, ſeu benè, ſeu malè, geſta premunt.* Neither doth it follow, that becauſe theſe *Fames* are a ſign of *Troubles*, that the ſuppreſſing of them with too much Severity ſhould be a Remedy of *Troubles*: for the deſpiſing of them, many times, checks them beſt; and the going about to ſtop them, doth but make a wonder Long-liv'd. Alſo that kind of Obedience which *Tacitus* ſpeaketh of, is to be held ſuſpected; *Erant in officio, ſed tamen qui mallent mandata Imperantium interpretari, quàm exſequi*; Diſputing, Excuſing, Cavilling upon Mandates and Directions, is a kind

kind of ſhaking off the yoke, and aſſay of diſobedience; eſpecially, if in thoſe diſputings they which are for the direction ſpeak fearfully and tenderly, and thoſe that are againſt it, audaciously.

Alſo as *Machiavel* noteth well; when Princes that ought to be Common Parents, make themſelves as a Party, and lean to a ſide, it is a Boat that is overthrown by uneven weight on the one Side; as was well ſeen in the time of *Henry* the third of *France*: for firſt himſelf entred League for the Extirpation of the *Proteſtants*, and preſently after the ſame League was turned upon himſelf: for, when the Authority of Princes is made but an Acceſſary to a Cauſe, and that there be other Bands that tie faſter than the Band of Sovereignty, Kings begin to be almoſt put out of Poſſeſſion.

Alſo, when Diſcords, and Quarrels, and Factions are carried openly and audaciously, it is a ſign the Reverence of Government is loſt. For

the Motions of the greateſt Perſons in a Government ought to be as the Motions of the Planets under *Primum Mobile*, (according to the old Opinion:) which is, that every of them is carried ſwiftly by the Higheſt Motion, and ſoftly in their own Motion. And therefore when great Ones in their own particular Motion move violently; and as *Tacitus* expreſſeth it well, *Liberiùs quàm ut Imperantium meminiſſent*; it is a ſign the Orbs are out of Frame: for Reverence is that wherewith Princes are girt from God, who threatneth the diſſolving thereof; *Solvam cingula Regum.*

So when any of the four Pillars of Government are mainly ſhaken or weakned, (which are *Religion*, *Juſtice*, *Counſel* and *Treaſure*,) Men had need to pray for fair Weather. But let us paſs from this Part of predictions, (concerning which, nevertheleſs, more light may be taken from that which followeth,) and let us ſpeak firſt of the *Materials* of *Seditions*;

ons; Then of the *Motives* of them; And thirdly of the *Remedies*.

Concerning the *Materials* of *Seditions*. It is a thing well to be conſidered: For the ſureſt way to prevent *Seditions* (if the Times do bear it) is to take away the *Matter* of them. For if there be fuel prepared, it is hard to tell whence the Spark ſhall come that ſhall ſet it on Fire. The *Matter* of *Seditions* is of two kinds; *Much Poverty* and *Much Diſcontentment*. It is certain ſo many *Overthrown Eſtates*, ſo many Votes for *Troubles*. *Lucan* noteth well the *State* of *Rome* before the Civil War.

Hinc Uſura vorax, rapidumque in tempore Fœnus.
Hinc concuſſa Fides, & multis utile Bellum.

This ſame *Multis utile Bellum* is an aſſured and infallible ſign of a State diſpoſed to *Seditions* and *Troubles*. And if this *Poverty* and Broken Eſtate, in the better Sort, be joyned with a

want and neceſſity in the mean People, the danger is imminent and great; for the Rebellions of the Belly are the worſt. As for *Diſcontentments*, they are in the Politick Body like to Humours in the Natural, which are apt to gather a preternatural Heat, and to Enflame. And let no Prince meaſure the Danger of them by this; whether they be Juſt or Unjuſt: for that were to imagine People to be too reaſonable, who do often ſpurn at their own Good: nor yet by this, whether the Griefs whereupon they riſe, be in fact great or ſmall: for they are the moſt dangerous *Diſcontentments* where the Fear is greater than the feeling. *Dolendi modus, Timendi non item.* Beſides, in great oppreſſions the ſame things that provoke the Patience, do withall mate the Courage; but in Fears it is not ſo. Neither let any Prince or State be ſecure concerning *Diſcontentments*, becauſe they have been often, or have been long, and yet no Peril hath enſued;

ſued; for as it is true, that every Vapor or Fume doth not turn into a Storm: So it is nevertheleſs true, that Storms, though they blow over divers times, yet may fall at laſt: And as the Spaniſh Proverb noteth well; *The cord breaketh at the laſt by the weakeſt pull.*

The *Cauſes* and *Motions* of *Seditions* are, *Innovation* in *Religion*, *Taxes*, *Alteration of Laws and Cuſtoms*, *Breaking of Priviledges*, *General Oppreſſion*, *Advancement of unworthy perſons*, *Strangers*, *Dearths*, *Disbanded Souldiers*, *Factions grown deſperate*. And whatſoever in offending People, joyneth and knitteth them in a Common Cauſe.

For the *Remedies*; there may be ſome general Preſervatives whereof we will ſpeak; as for the juſt Cure, it muſt anſwer to the Particular Diſeaſe, and ſo be left to Counſel, rather than Rule.

The firſt *Remedy* or prevention is to remove by all means poſſible that

Material Cauſe of *Sedition*, whereof we ſpeak; which is *Want* and *Poverty* in the *Eſtate*. To which purpoſe ſerveth the Opening and well Ballancing of Trade, the Cheriſhing of Manufactures, the Baniſhing of Idleneſs, the Repreſſing of waſte and exceſs by Sumptuary Laws, the Improvement and Husbanding of the Soil, the Regulating of Prices of things vendible, the moderating of Taxes and Tributes, & the like. Generally it is to be foreſeen, that the Population of a Kingdome (eſpecially if it be not mowen down by wars), do not exceed the Stock of the Kingdome, which ſhould maintain them. Neither is the Population to be reckoned onely by number: for a ſmaller number that ſpend more, and earn leſs, do wear out an Eſtate ſooner, than a greater number that live lower, and gather more. Therefore the multiplying of Nobility, and other Degrees of Quality in an over Proportion to the Common People, doth ſpeedily bring

bring a State to Neceſſity: and ſo doth likewiſe an overgrown Clergy, for they bring nothing to the Stock. And in like manner when more are bred Scholars, than Preferments can take off.

It is likewiſe to be remembred, that forasmuch as the increaſe of any Eſtate muſt be upon the Foreigner; (for whatſoever is ſomewhere gotten, is ſomewhere loſt) There be but three things which one Nation ſelleth unto another; the *Commodity* as Nature yieldeth it; the *Manufacture*, and the *Victure* or *Carriage*: So that if theſe three wheels go, Wealth will flow as in a Spring-tide. And it cometh many times to paſs, that *Materiam ſuperabit Opus*; that the Work and Carriage is more worth than the Material, and enricheth a State more: as is notably ſeen in the *Low-Country-men*, who have the beſt Mines above ground in the World.

Above all things good Policy is to be uſed, that the Treaſure and Moneys

neys in a State be not gathered into few Hands. For otherwiſe a State may have a great Stock, and yet ſtarve. And Money is like muck, not good except it be ſpread. This is done chiefly by ſuppreſſing, or at the leaſt keeping a ſtraight Hand upon the Devouring Trades of *Uſury*, *Ingroſſing*, great *Paſturages*, and the like.

For removing *Diſcontentments*, or at leaſt the danger of them, there is in every State (as we know) two portions of *Subjects*, the *Nobleſs*, and the *Commonalty*. When one of theſe is *Diſcontent*, the danger is not great; for common people are of ſlow motion, if they be not excited by the greater ſort; and the greater ſort are of ſmall ſtrength, except the multitude be apt and ready to move of themſelves. Then is the danger, when the greater ſort do but wait for the troubling of the Waters amongſt the meaner, that then they may declare themſelves. The Poets feign, that the reſt

reſt of the gods would have bound *Jupiter*; which he hearing of, by the counſel of *Pallas*, ſent for *Briarius* with his hundred hands, to come in to his aid. An Embleme nō doubt, to ſhew how ſafe it is for Monarchs to make ſure of the good will of common people.

To give moderate liberty for griefs and *Diſcontentments* to evaporate, (ſo it be without too great inſolency or bravery) is a ſafe way. For he that turneth the Humours back, and maketh the Wound bleed inwards, endangereth malign Ulcers, and pernicious Impoſtumations.

The part of *Epimetheus* mought well become *Prometheus* in the caſe of *Diſcontentments*; for there is not a better proviſion againſt them. *Epimetheus*, when griefs and evils flew abroad, at laſt ſhut the Lid, and kept Hope in the bottome of the Veſſel. Certainly the politick and artificial nouriſhing, and entertaining of *Hopes*, and carrying Men from *Hopes* to

Hopes,

Hopes, is one of the beſt Antidotes againſt the poyſon of *Diſcontentments*. And it is a certain ſign of a wiſe Government and Proceeding, when it can hold Mens hearts by *Hopes*, when it cannot by Satisfaction; and when it can handle things in ſuch manner, as no evil ſhall appear ſo peremptory, but that it hath ſome outlet of *Hope*; which is the leſs hard to do, becauſe both particular Perſons and Factions are apt enough to flatter themſelves, or at leaſt to brave that which they believe not.

Alſo the fore-ſight and prevention that there be no likely or fit Head, whereunto *Diſcontented Perſons* may reſort, and under whom they may joyn, is a known, but an excellent point of caution. I underſtand a fit Head to be one that hath Greatneſs and Reputation, that hath Confidence with the *Diſcontented* Party, and upon whom they turn their eyes; and that is thought *Diſcontented* in his own particular; which kind of perſons

perſons are either to be wonne, and reconciled to the State, and that in a faſt and true manner; or to be fronted with ſome other of the ſame Party that may oppoſe them, and ſo divide the reputation. Generally the dividing, and breaking of all Factions, and Combinations that are adverſe to the State, and ſetting them at diſtance, or at leaſt diſtruſt among themſelves, is not one of the worſt *Remedies.* For it is a deſperate caſe, if thoſe that hold with the proceeding of the State be full of Diſcord and Faction, and thoſe that are againſt it be Entire and United.

I have noted, that ſome witty and ſharp Speeches, which have fallen from *Princes*, have given fire to *Seditions*. *Cæſar* did himſelf infinite hurt in that Speech, *Sylla neſcivit literas, non potuit dictare:* For it did utterly cut off that *Hope*, which Men had entertained, that he would at one time or other give over his Dictatorſhip. *Galba* undid himſelf by that Speech,

Speech, *Legi à ſimilitem, non emi:* For it put the Souldiers out of Hope of the Donative. *Probus* likewiſe by that Speech, *Si vixere non opus erit amplius Romano Imperio militibus:* A Speech of great deſpair for the Souldiers: And many the like. Surely *Princes* had need in tender matter and tickliſh times to beware what they ſay; eſpecially in theſe ſhort Speeches, which fly abroad like Darts, and are thought to be ſhot out of their ſecret Intentions. For as for large Diſcourſes, they are flat things, and not ſo much noted.

Laſtly, Let Princes againſt all Events not be without ſome great Perſon, one, or rather more, of Military Valour near unto them, for the repreſſing of *Seditions* in their beginnings. For without that there uſeth to be more tripidation in Court, upon the firſt breaking out of *Troubles*, then were fit. And the *State* runneth the danger of that, which *Tacitus* ſaith; *Atque is habitus animorum fuit,*

it, ut peſſimum facinus auderent pauci, plures vellent, omnes paterentur. But let ſuch Military Perſons be aſſured, and well reputed of, rather then Factions and Popular, holding alſo good correſpondence with the other great Men in the *State*, or elſe the Remedy is worſe then the Diſeaſe.

Of Atheiſme.

XVI.

I Had rather believe all the Fables in the *Legend*, and the *Talmud*, and the *Alcoran*, then that this univerſal Frame is without a mind. And therefore God never wrought Miracle to convince *Atheiſme*, becauſe his ordinary Works convince it. It is true, that a little Philoſophy inclineth Mans mind to *Atheiſme*, but depth in Philoſopy bringeth Mens minds about to *Religion*. For while the mind of Man looketh upon ſecond Cauſes ſcattered,

ſcattered, it may ſometimes reſt in them, and go no further: but when it beholdeth the Chain of them Confederate and Linked together, it muſt needs fly to *Providence* and *Deity.* Nay even that *School* which is moſt accuſed of *Atheiſme*, doth moſt demonſtrate *Religion*; That is, the *School* of *Leucipus*, and *Democritus*, and *Epicurus.* For it is a thouſand times more credible, that four mutable Elements, and one immutable fifth Eſſence, duely and eternally placed, need no God, then that an Army of infinite ſmall Portions, or Seeds unplaced, ſhould have produced this order and beauty without a Divine Marſhal. The Scripture ſaith, *The Fool hath ſaid in his heart, There is no God:* It is not ſaid, *The Fool hath thought in his heart:* So as he rather ſaith it by rote to himſelf, as that he would have, then that he can throughly believe it, or be perſwaded of it. For none deny there is a *God*, but thoſe for whom it maketh that there were

were no God. It appeareth in nothing more, that *Atheiſme* is rather in the *Lip*, then in the *Heart* of Man, then by this; That *Atheiſts* will ever be talking of that their Opinion, as if they fainted in it within themſelves, and would be glad to be ſtrengthened by the conſent of others: Nay more, you ſhall have *Atheiſts* ſtrive to get *Diſciples*, as it fareth with other Sects. And, which is moſt of all, you ſhall have of them that will ſuffer for *Atheiſme*, and not recant; whereas if they did truely think, that there were no ſuch thing as *God*, why ſhould they trouble themſelves? *Epicurus* is charged, that he did but diſſemble for his credits ſake, when he affirmed, There were *Bleſſed Natures*, but ſuch as enjoyed themſelves without having reſpect to the Government of the World: Wherein, they ſay, he did temporize; though in ſecret he thought there was no God. But certainly he is traduced; for his Words are Noble and Divine; *Non Deos vulgi*

vulgi negare profanum, ſed vulgi Opiniones Diis applicare profanum. Plato could have ſaid no more. And although he had the confidence to deny the *Adminiſtration*, he had not the power to deny the *Nature*. The *Indians* of the *Weſt* have names for their particular *gods*; though they have no name for *God*; as if the *Heathens* ſhould have had the names; *Jupiter*, *Apollo*, *Mars*, &c. but not the word *Deus*; which ſhews that even thoſe barbarous people have the notion, though they have not the latitude and extent of it. So that againſt *Atheiſts* the very Savages take part with the very ſubtileſt Philoſophers. The Contemplative *Atheiſt* is rare: A *Diagoras*, a *Bion*, a *Lucian* perhaps, and ſome others; and yet they ſeem to be more then they are: For that all that impugn a received *Religion* or *Superſtition*, are by the adverſe part branded with the name of *Atheiſts*. But the great *Atheiſts* indeed are *Hypocrites*, which are

are ever handling Holy things, but without feeling; ſo as they muſt needs be cauterized in the end. The *Cauſes* of *Atheiſme* are *Diviſions* in *Religion*, if they be many: For any one main Diviſion addeth Zeal to both ſides, but many Diviſions introduce *Atheiſme*. Another is, *Scandal* of *Prieſts*, when it is come to that, which S. *Bernard* ſaith, *Non eſt jam dicere, ut populus, ſic ſacerdos: quia nec ſic populus, ut ſacerdos.* A third is, cuſtome of *Profane Scoffing* in *Holy Matters*, which doth by little and little deface the Reverence of Religion. And laſtly, *Learned Times*, ſpecially with peace and proſperity: For troubles and adverſities do more bow Mens minds to *Religion*. They that deny a *God*, deſtroy Mans Nobility: For certainly Man is of kinne to the Beaſts by his Body; and if he be not of kinne to *God* by his Spirit, he is a baſe and ignoble Creature. It deſtroys likewiſe magnanimity, and the raiſing of humane Nature: For

take

take an example of a Dog, and mark what a generoſity and courage he will put on, when he finds himſelf maintained by a Man, who to him is in ſtead of a *God*, or *Melior natura:* Which courage is manifeſtly ſuch, as that Creature without that confidence of a better nature then his own, could never attain. So Man, when he reſteth and aſſureth himſelf upon Divine protection and favour, gathereth a force and faith, which humane Nature in it ſelf could not obtain. Therefore as *Atheiſme* is in all reſpects hateful, ſo in this, that it depriveth humane Nature of the Means to exalt it ſelf above humane frailty. As it is in particular perſons, ſo it is in Nations. Never was there ſuch a *State* for Magnanimity, as *Rome*. Of this *State* hear what *Cicero* ſaith; *Quam volumus, licet, patres conſcripti, nos amemus tamen nec numero Hiſpanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos; nec denique hoc ipſo hujus Gentis & Terræ domeſtico nativoque*

nativoque ſenſu Italos ipſos & Latinos; ſed Pietate ac Religione, atque hâc unâ Sapientiâ, quod Deorum Immortalium Numine, omnia regi gubernarique perſpeximus, omnes Gentes Nationeſque ſuperavimus.

Of Superſtition.

XVII.

IT were better to have no opinion of *God* at all, then ſuch an opinion as is unworthy of him: For the one is Unbelief, the other is Contumely; and certainly *Superſtition* is the reproach of the *Deity*. *Plutarch* ſaith well to that purpoſe: *Surely* (ſaith he) *I had rather a great deal Men ſhould ſay there was no ſuch Man at all as* Plutarch, *then that they ſhould ſay, that there was one* Plutarch *that would eat his Children as ſoon as they were born*; as the Poets ſpeak of *Saturn*. And as the Contumely is greater towards

wards *God*, ſo the Danger is greater towards Men. *Atheiſme* leaves a Man to Senſe, to Philoſophy, to natural Piety, to Laws, to Reputation; all which may be guides to an outward moral Vertue, though *Religion* were not: But *Superſtition* diſmounts all theſe, and erecteth an abſolute Monarchy in the minds of Men. Therefore *Atheiſme* did never perturb *States*; for it makes Men wary of themſelves, as looking no further: And we ſee the times inclined to *Atheiſme* (as the time of *Auguſtus Cæſar*) were civil times. But *Superſtition* hath been the confuſion of many States, and bringeth in a new *Primum Mobile*, that raviſheth all the Spheares of Government. The Maſter of *Superſtition* is the people; and in all *Superſtition* Wiſe Men follow Fools, and Arguments are fitted to Practice in a reverſed order. It was gravely ſaid by ſome of the Prelates in the *Councel of Trent*, where the Doctrine of the School-Men bare great ſway, *That the*

the School-Men were like Aſtronomers, which did feign Eccentricks and Epicycles, and ſuch engines of Orbs, to ſave the Phenomena; though they knew there were no ſuch things: & in like manner, that the Schoolmen had framed a number of ſubtile and intricate *Axiomes* and *Theorems* to ſave the practice of the Church. The *Cauſes* of *Superſtition* are, pleaſing and ſenſual Rites and Ceremonies: Exceſs of Outward and Phariſaical Holineſs: Over great Reverence of Traditions which cannot but load the Church. The Stratagems of Prelates for their own Ambition and Lucre: the favouring too much of Good Intentions which openeth the Gate to Conceits and Novelties: the taking an Aim at Divine Matters by Humane, which canoot but breed mixture of Imaginations: And laſtly, Barbarous Times, eſpecially joyned with Calamities and Diſaſters. *Superſtition* without a vail is a deformed thing; for, as it addeth deformity to an Ape to be ſo like a Man:

Man: ſo the ſimilitude of *Superſtition* to *Religion* makes it the more deformed. And as wholeſome meat corrupteth to little Worms: ſo good Forms and Orders corrupt into a Number of petty Obſervances. There is a *Superſtition* in avoiding *Superſtition*, when men think to do beſt, if they go furtheſt from the *Superſtition* formerly received. Therefore Care would be had, that (as it fareth in ill Purgings) the good be not taken away with the bad, which commonly is done, when the People is the Reformer.

Of Travel.

XVIII.

Travel, in the younger Sort, is a part of Education; in the elder, a part of Experience. He that *Travelleth* into a Countrey before he hath ſome Entrance into the Language, goeth

goeth to *School*, and not to *Travel*. That young men *Travel* under ſome Tutour or grave Servant, I allow well; ſo that he be ſuch a one that hath the Language, and hath been in the Country before, whereby he may be able to tell them what things are worthy to be ſeen in the Country where they go, what Acquaintances they are to ſeek, what Exerciſes or Diſcipline the Place yieldeth. For elſe young Men ſhall go hooded, and look abroad little. It is a ſtrange thing, that in Sea-voyages, where there is nothing to be ſeen but Sky and Sea, Men ſhould make Diaries; but in *Land-Travel*, wherein ſo much is to be obſerved, for the moſt part they omit it; as if Chance were fitter to be regiſtred than Obſervation. Let Diaries therefore be brought in uſe. The things to be ſeen and obſerved are; the Courts of Princes, ſpecially when they give Audience to Embaſſadours: the Courts of Juſtice while they ſit and hear Cauſes; and

so of Consistories Ecclesiastick: the Churches and Monasteries, with the Monuments which are therein extant: the Walls and Fortifications of Cities and Towns; and so the Havens and Harbours: Antiquities and Ruines: Libraries, Colledges, Disputations and Lectures, where any are: Shipping and Navies: Houses and Gardens of State and Pleasure near great Cities: Armories: Arsenals: Magazins: Exchanges: Burses: Warehouses: Exercises of Horseman-ship: Fencing: Trayning of Souldiers, and the like: Comedies; such whereunto the better sort of persons do resort, Treasuries of Jewels and Robes; Cabinets and Rarities. And to conclude, whatsoever is memorable in the Places where they go. After all which the Tutours or Servants ought to make diligent Enquiry. As for Triumphs, Masques, Feasts, Weddings, Funerals, Capital Executions, and such Shews; Men need not to be put in mind of them; yet are they not to be

be neglected. If you will have a young Man to put his *Travel* into a little room, and in ſhort time to gather much, this you muſt do. Firſt, as was ſaid, he muſt have ſome entrance into the Language before he goeth. Then he muſt have ſuch a Servant or Tutour as knoweth the Country, as was likewiſe ſaid. Let him carry with him alſo ſome Card or Book deſcribing the Country where he *Travelleth*, which will be a good Key to his Enquiry. Let him keep alſo a Diary: let him not ſtay long in one City or Town, more or leſs, as the Place deſerveth, but not long: nay, when he ſtayeth in one City or Town, let him change his Lodging from one end and part of the Town to another, which is a great Adamant of Acquaintance. Let him ſequeſter himſelf from the Company of his Country-men, and diet in ſuch Places where there is good Company of the Nation where he travelleth. Let him upon his Removes from one Place to another pro-

eure Recommendation to some person of Quality residing in the Place whither he removeth, that he may use his Favour in those things he desireth to see or know. Thus he may abridge his *Travels* with much profit. As for the acquaintance which is to be sought in *Travel*, that which is most of all profitable, is acquaintance with the Secretaries and Employed Men of Embassadours; for so in *Travelling* in one Country he shall suck the experience of many. Let him also see and visit Eminent Persons, in all kinds, which are of great Name abroad; that he may be able to tell how the Life agreeth with the Fame. For Quarrels, they are with Care and Discretion to be avoided: they are commonly for Mistresses, Healths, Place and Words. And let a Man beware how he keepeth Company with Cholerick and Quarrelsome Persons; for they will engage him into their own Quarrels. When a *Traveller* returneth home, let him not leave the Coun-

Countrys where he hath *Travelled*, altogether behind him, but maintain a Correſpondence by Letters with thoſe of his Acquaintance which are of moſt Worth. And let his *Travel* appear rather in his Diſcourſe, than in his Apparel or Geſture; and in his Diſcourſe let him be rather adviſed in his Anſwers, than forward to tell Stories: and let it appear that he doth not change his Country Manners for thoſe of Foreign Parts; but onely prick in ſome Flowers of that he hath learned abroad, into the Cuſtoms of his own Country.

Of Empire.

XIX.

IT is a miſerable State of Mind to have few things to deſire, and many things to fear; and yet that commonly is the Caſe of *Kings*, Who being at the higheſt, want matter of de-

ſire, which makes their minds more languiſhing, and have many Repreſentations of Perils and Shadows, which makes their minds the leſs clear. And this is one Reaſon alſo of that Effect which the Scripture ſpeaketh of; *That the Kings heart is inſcrutable.* For, multitude of Jealouſies, and lack of ſome predominant deſire that ſhould marſhal and put in order all the reſt, maketh any Mans Heart hard to find or ſound. Hence it comes likewiſe, that *Princes* many times make themſelves Deſires, and ſet their Hearts upon Toyes: ſometimes upon a Building, ſometime upon Erecting of an Order, ſometimes upon the advancing of a Perſon, ſometimes upon obtaining Excellency in ſome Art, or Feat of the Hand; as *Nero* for playing on the Harp, *Domitian* for Certainty of the Hand with the Arrow, *Commodus* for playing at Fence, *Caracalla* for driving Chariots, and the like. This ſeemeth incredible unto thoſe that know not the Prin-

Principle; *That the mind of Man is more cheared and refreshed by profiting in small things, than by standing at a stay in great.* We see also that *Kings* that have been fortunate Conquerours in their first years, it being not possible for them to go forward infinitely, but that they must have some Check or Arrest in their Fortunes, turn in their latter years to be Superstitious and Melancholy: As did *Alexander* the Great, *Diocletian*; and in our memory *Charles* the Fifth, and others: for he that is used to go forward, and findeth a Stop, falleth out of his own favour, and is not the thing he was.

To speak now of the true Temper of *Empire*: it is a thing rare, and hard to keep; for both Temper and Distemper consist of Contraries. But it is one thing to mingle Contraries, another to enterchange them. The answer of *Apollonius* to *Vespasian* is full of Excellent Instruction; *Vespasian* asked him *What was Neroes Over-*

throw; He anſwered; *Nero could touch and tune the Harp well, but in Government ſometimes he uſed to wind the pins too high, ſometimes to let them down too low.* And certain it is, that nothing deſtroyeth Authority ſo much, as the unequal and untimely Enterchange of Power *Preſſed* too far, and *Relaxed* too much.

This is true, that the Wiſdome of all theſe latter Times in *Princes* Affairs is rather fine Deliveries, and Shiftings of Dangers and Miſchiefs, when they are near, than ſolid and grounded Courſes to keep them aloof. But this is but to try Maſteries with Fortune: and let men beware how they neglect and ſuffer Matter of Trouble to be prepared: for no Man can forbid the Spark, nor tell whence it may come. The difficulties in *Princes* Buſineſs are many and great; but the greateſt difficulty is often in their own mind. For it is common with *Princes*, (ſaith *Tacitus*) to will Contradictories. *Sunt plerumque Regum volun-*

voluntates vehementes, & inter ſe contrariæ. For it is the Soloecilme of Power to think to Command the End, and yet not to endure the Mean.

Kings have to deal with their *Neighbours*, their *Wives*, their *Children*, their *Prelates* or *Clergy*, their *Nobles*, their *Second Nobles* or *Gentlemen*, their *Merchants*, their *Commons*, and their *Men of War*. And from all theſe ariſe Dangers, if Care and Circumſpection be not uſed.

Firſt for their *Neighbours*; There can no general Rule be given (the Occaſions are ſo variable,) ſave one which ever holdeth, which is, That *Princes* do keep due Centinel, that none of their *Neighbours* do overgrow ſo, (by encreaſing of Territory, by embracing of Trade, by Approaches, or the like) as they become more able to annoy them than they were. And this is generally the work of Standing Counſels to foreſee and to hinder it. During that *Triumvirate* of *Kings*, *King Henry* the 8. of

England, *Francis* the 1. *King* of *France*, and *Charles* the 5. *Emperour*, there was such a watch kept, that none of the Three could win a Palm of Ground, but the other Two would straightwayes ballance it, either by confederation, or if need were, by a War, and would not in any wise take up peace at interest. And the like was done by that League (which *Guicciardine* saith was the Security of *Italy*) made between *Ferdinando* King of *Naples*, *Laurentius Medices*, and *Ludovicus Sforza*, *Potentates*; the one of *Florence*, the other of *Millain*. Neither is the Opinion of some of the School-Men to be received; *That a war cannot justly be made, but upon a precedent Injury or Provocation.* For there is no Question but a just Fear of an imminent danger, though there be no Blow given, is a lawfull Cause of a War.

For their *Wives*: There are cruel examples of them. *Livia* is infamed for the poysoning of her Husband;

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Roxolana, *Solymans* Wife was the deſtruction of that renowned Prince, *Sultan Muſtapha*, and otherwiſe troubled his Houſe and Succeſſion: *Edward* the ſecond of *England*, his Queen had the principal hand in the depoſing and murther of her Huſband. This kind of danger is then to be feared, chiefly when the *Wives* have Plots for the raiſing of their own Children, or elſe that they be Advoutreſſes.

For their *Children:* The Tragedies likewiſe of dangers from them have been many. And generally the entring of Fathers into ſuſpicion of their *Children*, hath been ever unfortunate. The deſtruction of *Muſtapha* (that we named before) was ſo fatal to *Solymans* Line, as the Succeſſion of the *Turks* from *Solyman* until this day is ſuſpected to be untrue, and of ſtrange blood; for that *Selymus* the ſecond was thought to be ſuppoſitious. The deſtruction of *Criſpus*, a young Prince, of rare towardneſs, by

by *Conſtantinus the great*, his Father, was in like manner fatal to his Houſe; for both *Conſtantinus* and *Conſtance* his Son died violent Deaths; and *Conſtantius* his other Son did little better, who died indeed of Sickneſs, but after that *Julianus* had taken Arms againſt him. The deſtruction of *Demetrius*, Son to *Philip* the Second of *Macedon*, turned upon the Father, who died of Repentance. And many like examples there are; but few or none where the Fathers had good by ſuch diſtruſt, except it were where the Sons were up in open Arms againſt them; as was *Selymus* the firſt againſt *Bajazet*, and the three Sons of *Henry* the ſecond King of *England*.

For their *Prelates*: When they are proud and great, there is alſo danger from them; as it was in the times of *Anſelmus*, and *Thomas Becket*, Arch-Biſhops of *Canterbury*, who with their Croſiers did almoſt try it with the Kings Sword; and yet they had to deal with ſtout and haughty Kings;

William

William Rufus, *Henry* the firſt, and *Henry* the ſecond. The danger is not from the *State*, but where it hath a dependence of forreign Authority, or where the Church-Men come in, and are elected, not by the collation of the King, or particular Patrons, but by the people.

For their *Nobles*: To keep them at a diſtance it is not amiſs, but to depreſs them may make a King more abſolute, but leſs ſafe, and leſs able to perform any thing that he deſires. I have noted it in my Hiſtory of King *Henry* the ſeventh of *England*, who depreſſed his *Nobility*; whereupon it came to paſs, that his times were full of Difficulties and troubles; for the *Nobility*, though they continued loyal unto him, yet did they not cooperate with him in his buſineſs; ſo that in effect he was fain to do all things himſelf.

For their *Second Nobles*: There is not much danger from them, being a Body diſperſed. They may ſometimes diſcourſe

diſcourſe high, but that doth little hurt. Beſides, they are a counterpoize to the higher *Nobility*, that they grow not too potent: And laſtly, being the moſt immediate in Authority with the common people, they do beſt temper popular Commotions.

For their *Merchants*: They are *Vena porta*; and if they flouriſh not, a Kingdome may have good Limbs, but will have empty Veins, and nouriſh little. Taxes and Impoſts upon them do ſeldome good to the Kings Revenue; for that that he wins in the Hundred, he leeſeth in the Shire; the particular Rates being increaſed, but the total bulk of Trading rather decreaſed.

For their *Commons*: There is little danger from them, except it be where they have great and potent Heads, or where you meddle with the point of Religion, or their Cuſtomes, or means of Life.

For their *Men of War*: It is a dangerous State, where they live and remain

main in a Body, and are uſed to Donatives, whereof we ſee examples in the *Janazaries* and *Pretorian* Bands of *Rome*: But Traynings of Men, and Arming them in ſeveral places, and under ſeveral Commanders, and without Donatives, are things of Defence, and no Danger.

Princes are like to *Heavenly Bodies*, which cauſe good or evil times; and which have much *Veneration*, but no *Reſt*. All precepts concerning *Kings* are in effect comprehended in thoſe two Remembrances; *Memento quod es Homo*, and *Memento quod es Deus*, or *Vice Dei*; the one bridleth their Power, and the other their Will.

Of Counſel.

XX.

THe greateſt truſt betwen Man and Man, is the truſt of *Giving Counſel*: For in other confidences Men commit

commit the parts of Life, their Lands, their Goods, their Children, their Credit, ſome particular Affair: But to ſuch as they make their *Counſellours*, they commit the whole, by how much the more they are obliged to all faith and integrity. The wiſeſt *Princes* need not think it any diminution to their Greatneſs, or derogation to their Sufficiency, to rely upon *Counſel*. *God* himſelf is not without, but hath made it one of the great Names of his bleſſed Son; *The Counſellour*. *Solomon* hath pronounced, that *In Counſel is ſtability*. Things will have their firſt or ſecond agitation, if they be not toſſed upon the arguments of *Counſel*, they will be toſſed upon the waves of *Fortune*, and be full of inconſtancy, doing and undoing, like the reeling of a drunken Man. *Solomons* Son found the force of *Counſel*, as his Father ſaw the neceſſity of it. For the beloved Kingdome of God was firſt rent and broken by ill *Counſel*; upon which *Counſel* there are ſet for inſtruction

ction the two marks, whereby *Bad Counſel* is for ever beſt diſcerned, that it was *young Counſel* for the Perſons, and *violent Counſel* for the Matter.

The ancient times do ſet forth in figure, both the incorporation, and inſeparable conjunction of *Counſel* with *Kings*, and the wife and politick uſe of *Counſel* by *Kings*; the one in that they ſay, *Jupiter* did marry *Metis*, which ſignifieth *Counſel*,, whereby they intend that *Sovereignty* is married to *Counſel*, the other in that which followeth, which was thus: They ſay after *Jupiter* was married to *Metis*, ſhe conceived by him, and was with Child, but *Jupiter* ſuffered her not to ſtay till ſhe brought forth, but eat her up; whereby he became himſelf with Child, and was delivered of *Pallas Armed* out of his Head; which monſtrous Fable containeth a ſecret of *Empire*, how *Kings* are to make uſe of their *Counſel* of *State*. That firſt they ought to referre matters unto them, which is the firſt begetting or

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impregnation; but when they are elaborate, moulded, and ſhaped in the womb of their *Counſel*, and grow ripe, and ready to be brought forth, that then they ſuffer not their *Counſel* to go through with the reſolution and direction, as if it depended on them; but take the matter back into their own hands, and make it appear to the World, that the Decrees and final Directions (which, becauſe they come forth with *Prudence* and *Power*, are reſembled to *Pallas Armed*) proceeded from themſelves: And not onely from their *Authority*, but (the more to adde reputation to themſelves) from their *Head* and *Device.*

Let us now ſpeak of the *Inconveniencies* of *Counſel*, and of the *Remedies.* The *Inconveniencies* that have been noted in calling and uſing Counſel, are three: Firſt, the revealing of Affairs, whereby they become leſs *Secret.* Secondly, the weakning of the Authority of Princes, as if they were leſs of themſelves. Thirdly, the danger

danger of being unfaithfully *Counselled*, and more for the good of them that *Counsel*, then of him that is *Counselled*. For which *Inconveniencies* the Doctrine of *Italy*, and practice of *France* in some Kings times, hath introduced *Cabinet Counsels*; a remedy worse then the disease.

As to *Secrecy*: *Princes* are not bound to communicate all matters with all *Counsellours*, but may extract and select. Neither is it necessary that he that consulteth what he should do, should declare what he will do. But let *Princes* beware, that the *unsecreting* of their Affairs comes not from themselves. And as for *Cabinet Counsels*, it may be their *Motto*; *Plenus rimarum sum*: One futile person, that maketh it his glory to tell, will do more hurt, then many that know it their duty to conceal. It is true, there be some Affairs which require extream *Secrecy*, which will hardly go beyond one or two persons besides the *King*: Neither are those *Counsels* unprosperous; for

for beſides the *Secrecy*, they commonly go on conſtantly in one Spirit of Direction without diſtraction. But then it muſt be a prudent *King*, ſuch as is able to grinde with a *Hand-Mill*; And thoſe *Inward Counſellours* had need alſo be wiſe Men, and eſpecially true and truſty to the Kings ends; as it was with King *Henry* the ſeventh of *England*, who in his greateſt buſineſs imparted himſelf to none, except it were to *Morton* and *Fox*.

For *weakning of Authority*: The Fable ſheweth the *Remedy*. Nay the Majeſty of Kings is rather exalted then diminiſhed, when they are in the Chair of Counſel: Neither was there ever *Prince* bereaved of his dependences by his *Councel*, except where there hath been either an over-greatneſs in one *Counſellour*, or an over-ſtrict combination in divers, which are things ſoon found and holpen.

For the laſt *Inconvenience*, that Men will *Counſel with an Eye to themſelves*: Certainly, *Non inveniet fidem ſuper*

super terram, is meant of the nature of times; and not of all particular persons. There be, that are in nature, faithful, and sincere, and plain, and direct; not crafty, and involved: Let *Princes* above all draw to themselves such natures. Besides, *Counsellours* are not commonly so united, but that one *Counsellour* keepeth Centinel over another; so that if any do *Counsel* out of faction or private ends, it commonly comes to the Kings Ear. But the best *Remedy* is, if *Princes* know their *Counsellours*, as well as their *Counsellours* know them:

Principis est virtus maxima nosse suos.

And on the other side, *Counsellours* should not be too speculative into their Sovereigns Person. The true composition of a *Counsellour* is rather to be skilled in their Masters business, then in his Nature; for then he is like to advise him, and not to feed his humour. It is of singular use to *Princes*, if they take the Opinions of their *Councel*, both separately and together.

For

For private opinion is more free, but opinion before others is more reverend: In private, Men are more bold in their own humours, and in conſort Men are more obnoxious to others humours; therefore it is good to take both: And of the inferiour ſort, rather in private, to preſerve freedome, of the greater, rather in conſort, to preſerve reſpect. It is in vain for *Princes* to take *Counſel* concerning *Matters*, if they take no *Counſel* likewiſe concerning perſons: For all *Matters* are as dead Images; and the life of the execution of Affairs reſteth in the good choice of *Perſons*. Neither is it enough to conſult concerning *Perſons*, *Secundum genera*, as in an *Idea*, or *Mathematical Deſcription*, what the kind and character of the *Perſon* ſhould be; for the greateſt errours are committed, and the moſt judgement is ſhewn in the choice of *Individuals*. It was truly ſaid, *Optimi Conſiliarii mortui*; *Books* will ſpeak plain, when *Counſellours* Blanch. Therefore it

it is good to be conversant in them, ſpecially the *Books* of ſuch as themſelves have been Actours upon the Stage.

The *Counſels* at this Day in moſt Places are but Familiar meetings, where Matters are rather talked on than debated. And they run too ſwift to the Order or Act of *Counſel*. It were better, that in Cauſes of weight the matter were propounded one day, and not ſpoken to till the next day, *In nocte Conſilium*. So was it done in the Commiſſion of *Union* between *England* and *Scotland*, which was a Grave and Orderly Aſſembly. I commend ſet Daies for Petitions: for both it gives the Suitours more certainty for their Attendance; and it frees the meetings for Matters of Eſtate, that they may *Hoc agere*. In choice of Committees for ripening Buſineſs for the *Counſel*, it is better to chooſe indifferent perſons, than to make an Indifferency, by putting in thoſe that are ſtrong on both ſides.

I commend alſo *ſtanding Commiſſions*; as for Trade, for Treaſure, for War, for Suits, for ſome Provinces: for where there be divers particular *Counſels*, and but one *Counſel* of Eſtate, (as it is in *Spain*) they are in effect no more than *ſtanding Commiſſions*; ſave that they have greater Authority. Let ſuch as are to inform *Counſels* out of their particular Profeſſions (as Lawyers, Sea-men, Mint-men, and the like) be firſt heard before *Committees*; and then, as Occaſion ſerves, before the *Counſel*. And let them not come in multitudes, or in a Tribunitious manner; for that is to clamour *Counſels*, not to inform them. A long Table, and a ſquare Table, or Seats about the Walls ſeem things of Form, but are things of Subſtance; for at a long Table, a few at the upper end in Effect, ſway all the Buſineſs; but in the other Form there is more uſe of the *Counſellours* Opinions that ſit lower. A *King*, when he preſides in *Counſel*, let him beware how he Opens his own

own Inclination too much in that which he propoundeth; for elſe *Counſellours* will but take the Winde of him; and in ſtead of giving Free Counſel, ſing him a Song of *Placebo.*

Of Delayes.

XXI.

FORTUNE is like the *Market*, where many times if you can ſtay a little, the Price will fall. And again, it is ſometimes like *Sybilla's* Offer, which at firſt offereth the Commodity at full, then conſumeth part and part, and ſtill holdeth up the Price. For *Occaſion* (as it is in the Common verſe) *turneth a bald Noddle after ſhe hath preſented her locks in Front, and no hold taken*; or at leaſt turneth the Handle of the Bottle firſt to be received, and after the Belly which is hard to claſp. There is ſurely no

greater Wisdome than well to time the Beginnings and Onsets of Things. Dangers are no more light, if they once seem light; and more Dangers have deceived Men then forced them. Nay, it were better to meet some Dangers half way, though they come nothing near, than to keep too long a watch upon their Approaches; for if a Man watch too long, it is odds he will fall asleep. On the other side, to be deceived with two long Shadows, (as some have been, when the Moon was low, and shone on their Enemies back) and so to shoot off before the time; or to teach Dangers to come on, by over-early Buckling towards them, is another extreme. The Ripeness or Unripeness of the Occasion (as we said) must ever be well weighed; and generally it is good to commit the beginnings of all great Actions to *Argus* with his hundred Eyes, and the ends to *Briareus* with his hundred hands; first to Watch, and then to Speed. For the *Helmet* of *Pluto*, which

which maketh the Politick Man go invisible, is *Secrecy* in the Counsel, and *Celerity* in the Execution. For when things are once come to the execution, there is no *Secrecy* comparable to *Celerity*; like the motion of a Bullet in the Air, which flyeth so swift, as it outruns the Eye.

Of Cunning.

XXII.

WE take *Cunning* for a Sinister or Crooked Wisdome. And certainly there is great difference between a *Cunning* Man, and a *Wise* Man, not onely in point of Honesty, but in point of Ability. There be that can pack the Cards, and yet cannot play well: so there are some that are good in Canvasses and Factions, that are otherwise Weak Men. Again, it is one thing to understand Persons, and another thing to understand Mat-

ters; for many are perfect in Mens Humours that are not greatly Capable of the Real Part of Buſineſs, which is the Conſtitution of one that hath ſtudied Men more then Books. Such Men are fitter for Practice, than for Counſel: and they are good but in their own Alley, turn them to new Men, and they have loſt their Aim: ſo as the old Rule to know a Fool from a Wiſe Man; *Mitte ambos nudos ad ignotos, & videbis*, doth ſcarce hold for them. And becauſe theſe *Cunning Men* are like Haberdaſhers of ſmall Wares, it is not amiſs to ſet forth their Shop.

It is a point of *Cunning* to wait upon him, with whom you ſpeak, with your eye, as the Jeſuites give it in precept: for there may be many Wiſe Men that have ſecret Hearts, and Tranſparant Countenances. Yet this would be done with a demure Abaſing of your Eye ſometimes, as the Jeſuites alſo do uſe.

Another is, that when you have a-

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ny thing to obtain of preſent diſpatch, you entertain and amuſe the party with whom you deal, with ſome other Diſcourſe, that he be not too much awake to make Objections. I knew a *Counſellour* and *Secretary* that never came to *Queen Elizabeth* of *England* with Bills to ſign, but he would always firſt put her into ſome Diſcourſe of Eſtate, that ſhe mought the leſs mind the Bills.

The like Surprize may be made by moving things, when the Party is in haſte, and cannot ſtay to conſider adviſedly of that is moved.

If a Man would croſs a Buſineſs that he doubts ſome other would handſomely and effectually move, let him pretend to wiſh it well, and move it himſelf in ſuch ſort as may foil it.

The breaking off in the midſt of that, one was about to ſay, as if he took himſelf up, breeds a greater Appetite in him with whom you confer to know more.

And becauſe it works better when any thing ſeemeth to be gotten from you by Queſtion, than if you offer it of your ſelf; you may lay a Bait for a Queſtion by ſhewing another Viſage and Countenance than you are wont; to the end, to give Occaſion for the party to ask what the Matter is of the Change; As *Nehemias* did; *And I had not before that time been ſad before the King.*

In things that are tender and unpleaſing, it is good to break the Ice by ſome whoſe words are of leſs weight, and to reſerve the more weighty Voice to come in as by chance, ſo that he may be aſked the Queſtion upon the other Speech; As *Narciſſus* did in relating to *Claudius* the Marriage of *Meſſalina* and *Silius.*

In things that a Man would not be ſeen in himſel; it is a point of *Cunning* to borrow the name of the world, as to ſay; *The world ſays*, or, *There is a ſpeech abroad.*

I knew one, that when he wrote a Letter, he would put that which was moſt Material in the *Poſtſcript*, as if it had been a By-matter.

I knew another, that when he came to have Speech, he would paſs over that that he intended moſt, and go forth, and come back again and ſpeak of it, as of a thing that he had almoſt forgot.

Some procure themſelves to be ſurprized at ſuch times, as it is like the party that they work upon will ſuddenly come upon them, and to be found with a Letter in their hand, or doing ſomewhat which they are not accuſtomed; to the end they may be oppoſed of thoſe things, which of themſelves they are deſirous to utter.

It is a point of *Cunning* to let fall thoſe Words in a Mans own Name, which he would have another Man learn and uſe, and thereupon take advantage. I knew two that were Competitours for the Secretaries Place in

Queen Elizabeths time, and yet kept good Quarter between themſelves, and would confer one with another upon the Buſineſs; and the one of them ſaid, that to be a Secretary in the *Declination of a Monarchy*, was a tickliſh thing, and that he did not affect it: the other ſtraight caught up thoſe Words, and diſcourſed with divers of his Friends, that he had no reaſon to deſire to be Secretary in the *Declining of a Monarchy*. The firſt Man took hold of it, and found means; it was told the *Queen*, Who hearing of a *Declination of a Monarchy*, took it ſo ill, as ſhe would never after hear of the others Suit.

There is a *Cunning*, which we in *England* call, *The turning of the Cat in the Pan*; which is, when that which a Man ſays to another, he lays it as if another had ſaid it to him; and to ſay truth, it is not eaſie, when ſuch a Matter paſſed between two, to make it appear from which of them it firſt moved and began.

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It is a way that ſome Men have to glance and dart at others, by juſtifying themſelves by Negatives; as to ſay, *This I do not:* as *Tigellinus* did towards *Burrhus*; *Se non diverſas ſpes, ſed incolumitatem Imperatoris ſimpliciter ſpectare.*

Some have in readineſs ſo many Tales and Stories, as there is nothing they would inſinuate, but they can wrap it into a Tale, which ſerveth both to keep themſelves more in Guard, and to make others carry it with more Pleaſure.

It is a good point of *Cunning* for a Man to ſhape the Anſwer he would have in his own Words and Propoſitions; for it makes the other Party ſtick the leſs.

It is ſtrange, how long ſome Men will lie in wait to ſpeak ſomewhat they deſire to ſay, and how far about they will fetch, and how many other Matters they will beat over to come near it; it is a thing of great Patience, but yet of much Uſe.

A ſudden bold and unexpected Queſtion doth many times ſurpriſe a Man, and lay him open: Like to him, that having changed his name, and walking in *Pauls*, another ſuddenly came behind him, and called him by his true Name, whereat ſtraightways he looked back.

But theſe Small Wares, and Petty Points of *Cunning* are infinite; and it were a good deed to make a liſt of them: for that nothing doth more hurt in a State, than that *Cunning Men* paſs for *Wiſe*.

But certainly ſome there are that know the Reſorts and Falls of Buſineſs, that cannot ſink into the Main of it: like a Houſe that hath convenient Stairs and Entries, but never a fair Room. Therefore you ſhall ſee them find out pretty Looſes in the Concluſion, but are no ways able to examine or debate Matters: and yet commonly they take advantage of their Inability, and would be thought Wits of direction. Some build rather upon the abu-

abuſing of others, and (as we now ſay) *Putting tricks upon them*; than upon ſoundneſs of their own proceedings. But *Solomon* ſaith, *Prudens advertit ad greſſus ſuos, Stultus divertit ad dolos.*

Of Wiſdome for a Mans Self.

XXIII.

AN *Ant* is a *wiſe creature* for it ſelf, but it is a ſhrewd thing in an Orchard or Garden. And certainly Men that are great *Lovers* of *Themſelves*, waſte the Publick. Divide with reaſon between *Self-Love* and *Society*: and be ſo true to thy *Self*, as thou be not falſe to Others, ſpecially to thy King and Country. It is a poor Center of a Mans Actions, *himſelf*. It is right Earth; for that onely ſtands faſt upon his own Center, whereas all things

things that have Affinity with the *Heavens*, move upon the Center of another which they benefit. The referring of all to a *Mans Self* is more tolerable in a Sovereign Prince; becauſe *Themſelves* are not onely *Themſelves*; but their Good and Evil is at the peril of the Publick Fortune. But it is a deſperate Evil in a Servant to a Prince, or a Citizen in a Republick. For whatſoever Affairs paſs ſuch a Mans hands, he crooketh them to his own ends, which muſt needs be often Eccentrick to the ends of his Maſter or State: therefore let Princes or States chooſe ſuch Servants as have not this mark; except they mean their Service ſhould be made but the acceſſary. That which maketh the effect more pernicious is, that all proportion is loſt; it were diſproportion enough for the Servants good to be preferred before the Maſters; but yet it is a greater extreme, when a little good of the Servant ſhall carry things againſt a great good of the Maſters. And yet that is the caſe of bad

Officers,

Officers, Treaſurers, Ambaſſadours, Generals, and other falſe and corrupt Servants, which ſet a Byaſs upon their Bowl of their own petty Ends and Envies, to the overthrow of their Maſters great and Important Affairs. And for the moſt part, the Good ſuch Servants receive is after the model of their own fortune, but the hurt they ſell for that good, is after the model of their Maſters fortune. And certainly it is the nature of extream *Self-Lovers*; as they will ſet an Houſe on Fire, and it were but to roaſt their Eggs: And yet theſe Men many times hold credit with their Maſters, becauſe their ſtudy is but to pleaſe them, and profit *Themſelves*; and for either reſpect they will abandon the good of their Affairs.

Wiſdome for a Mans ſelf is in many branches thereof a depraved thing. It is the *Wiſdome of Rats* that will be ſure to leave a Houſe ſomewhat before it fall. It is the *Wiſdome of the Fox* that thruſts out the Badger, who digged and made room for him. It is the

the *Wiſdome of Crocodiles*, that ſhed tears when they would devour. But that which is ſpecially to be noted, is, that thoſe which (as *Cicero* ſayes of *Pompey*) are, *Sui amantes ſine rivali*, are many times unfortunate. And whereas they have all their time ſacrificed to *Themſelves*, they become in the end *Themſelves* ſacrifices to the inconſtancy of Fortune, whoſe wings they thought by their *Self-Wiſdome* to have pinnioned.

Of Innovations.

XXIV.

AS the births of living Creatures at firſt are ill ſhapen, ſo are all *Innovations*, which are the births of time. Yet notwithſtanding, as thoſe that firſt bring Honour into their Family, are commonly more worthy then moſt that ſucceed: So the firſt Preſident (if it be good) is ſeldome attained

attained by imitation. For ill to Mans nature, as it ſtands perverted, hath a natural motion, ſtrongeſt in continuance: But good, as a forced motion, ſtrongeſt at firſt. Surely every *Medicine* is an *Innovation*; and he that will not apply new Remedies, muſt expect new Evils: For time is the greateſt *Innovatour*. And if time of courſe alter things to the worſe, and Wiſdome and Counſel ſhall not alter them to the better, what ſhall be the end? It is true, that what is ſetled by cuſtome, though it be not good, yet at leaſt it is fit. And thoſe things which have long gone together, are as it were confederate within themſelves, whereas new things piece not ſo well: But though they help by their utility, yet they trouble by their inconformity. Beſides, they are like *Strangers*, more admired, and leſs favoured. All this is true, if time ſtood ſtill; which contrariwiſe moveth ſo round, that a froward retention of cuſtome is as turbulent a thing,

as

as an *Innovation:* and they that reverence too much old times, are but a ſcorn to the new. It were good therefore, that Men in their *Innovations* would follow the example of time it ſelf; which indeed *Innovateth* greatly, but quietly, and by degrees, ſcarce to be perceived: For otherwiſe, whatſoever is new is unlooked for; and ever it mends ſome, and pairs other: And he that is holpen takes it for a Fortune, and thanks the time, and he that is hurt for a wrong, and imputeth it to the Authour. It is good alſo not to try experiments in States, except the neceſſity be urgent, or the utility evident; and well to beware, that it be the Reformation that draweth on the Change, and not the deſire of Change that pretendeth the Reformation. And laſtly, that the *Novelty*, though it be not rejected, yet be held for a ſuſpect: And as the Scripture ſaith, *That we make a ſtand upon the ancient way, and then look about us, and diſcover what is the*

ſtreight

ſtreight and right way, and ſo to walk in it.

Of Diſpatch.

XXV.

Affected Diſpatch is one of the moſt dangerous things to buſineſs that can be. It is like that which the Phyſicians call *Predigeſtion*, or *Haſty Digeſtion*, which is ſure to fill the Body full of crudities, and ſecret ſeeds of Diſeaſes. Therefore meaſure not *Diſpatch* by the times of ſitting, but by the advancement of the buſineſs. And as in Races, it is not the large Stride, or high Liſt that makes the ſpeed: So in buſineſs the keeping cloſe to the matter, and not taking of it too much at once, procureth *Diſpatch*. It is the care of ſome, onely to come off ſpeedily for the time, or to contrive ſome falſe periods of buſineſs, becauſe they may ſeem *Men of Diſpatch*.

Diſpatch. But it is one thing to abbreviate by contracting, another by cutting off; and buſineſs ſo handled at ſeveral ſittings or meetings, goeth commonly backward and forward in an unſteady manner. I knew a *Wiſe Man* that had it for a by-word, when he ſaw Men haſten to a concluſion; *Stay a little, that we may make an end the ſooner.*

On the other ſide, *True Diſpatch* is a rich thing. For time is the meaſure of buſineſs, as money is of wares; and buſineſs is bought at a dear hand, where there is ſmall *Diſpatch.* The *Spartans* and *Spaniards* have been noted to be of ſmall *Diſpatch*; *Mi venga la Muerte de Spagna, Let my Death come from Spain,* For then it will be ſure to be long in coming.

Give good hearing to thoſe that give the firſt information in buſineſs; and rather direct them in the beginning, then interrupt them in the continuance of their Speeches: For he that is put out of his own order will go forward

forward and backward, and be more tedious while he waits upon his memory, then he could have been, if he had gone on in his own courſe. But ſometimes it is ſeen, that the Moderatour is more troubleſome then the Actour.

Iterations are commonly loſs of time; but there is no ſuch grain of time, as to *iterate* often the *State* of the *Queſtion*; For it chaſeth away many a frivolous Speech as it is coming forth. Long and curious Speeches are as fit for *Diſpatch*, as a Robe or Mantle with a long train is for Race.

Prefaces, and Paſſages, and Excuſations, and other Speeches of reference to the perſon, are great waſts of time; and though they ſeem to proceed of modeſty, they are bravery. Yet beware of being too material, when there is any impediment or obſtruction in Mens Wills; for pre-occupation of mind ever requireth preface of Speech, like a fomentation to make the unguent enter.

Above

Above all things *Order*, and *Diſtribution*, and *Singling* out of *Parts* is the life of *Diſpatch*, ſo as the *Diſtribution* be not too ſubtil: For he that doth not divide, will never enter well into buſineſs, and he that divideth too much, will never come out of it clearly. To chooſe time, is to ſave time; and an unſeaſonable motion is but beating the Air. There be three parts of buſineſs; the *Preparation*, the *Debate* or *Examination*, and the *Perfection*: Whereof if you look for *Diſpatch*, let the middle onely be the work of many, and the firſt and laſt the work of few. The proceeding upon ſomewhat conceived in writing, doth for the moſt part facilitate *Diſpatch*: For though it ſhould be wholly rejected, yet that *Negative* is more pregnant of direction then an *Indefinite*; as aſhes are more generative then duſt.

Of Seeming Wiſe.

XXVI.

IT hath been an opinion, that the *French* are wiſer then they ſeem, and the *Spaniards* ſeem wiſer then they are. But howſoever it be between Nations, certainly it is ſo between Man and Man. For as the *Apoſtle* ſaith of *Godlineſs*, *Having a ſhew of Godlineſs, but denying the power thereof*; ſo certainly there are in points of wiſdome and ſufficiency, that do nothing or little very ſolemnly; *Magno conatu nugas*. It is a ridiculous thing, and fit for a Satyr, to Perſons of judgement, to ſee what ſhifts theſe Formaliſts have, and what proſpectives to make *Superficies* to ſeem *Body*, that hath depth and bulk. Some are ſo cloſe and reſerved, as they will not ſhew their Wares, but by a dark light; and ſeem always to keep back ſomewhat: And when they know within them-

themſelves, they ſpeak of that they do not well know, would nevertheleſs ſeem to others to know of that which they may not well ſpeak. Some help themſelves with countenance and geſture, and are wiſe by Signs; as *Cicero* ſaith of *Piſo*, that when he anſwered him, he fetched one of his Brows up to his Forehead, and bent the other down to his Chin: *Reſpondes, altero ad Frontem ſublato, altero ad Mentum depreſſo ſupercilio, crudelitatem tibi non placere.* Some think to bear it by ſpeaking a great word, and being peremptory; and go on, and take by admittance that, which they cannot make good. Some, whatſoever is beyond their reach, will ſeem to deſpiſe or make light of it, as impertinent or curious, and ſo would have their Ignorance ſeem Judgement. Some are never without a difference, and commonly by amuſing Men with a ſubtilty, blanch the matter; of whom *A. Gellius* ſaith, *Hominem delirum qui verborum minutiis rerum*

rerum frangit pondera. Of which kind also *Plato* in his *Protagoras* bringeth in *Prodicus* in scorn, and maketh him make a Speech, that consisteth of distinctions from the beginning to the end. Generally such Men in all deliberations find ease to be of the Negative side, and affect a credit to object and foretell difficulties: For when propositions are denied, there is an end of them, but if they be allowed, it requireth a new work; which false point of wisdome is the bane of business. To conclude, there is no decaying Merchant, or inward Beggar, hath so many tricks to uphold the credit of their wealth, as these empty persons have to maintain the credit of their sufficiency. *Seeming Wise Men* may make shift to get opinion, but let no Man choose them for employment; for certainly you were better take for business a Man somewhat absurd, then over-formal.

Of

Of Friendſhip.

XXVII.

IT had been hard for him that ſpake it, to have put more truth and untruth together in few words, then in that Speech, *Whoſoever is delighted in ſolitude, is either a wild Beaſt, or a god.* For it is moſt true, that a natural and ſecret hatred, and averſation towards *Society* in any Man, hath ſomewhat of the ſavage Beaſt; but it is moſt untrue, that it ſhould have any character at all of the Divine Nature, except it proceed not out of a pleaſure in *Solitude*, but out of a love and deſire to ſequeſter a Mans ſelf for a higher converſation; ſuch as is found to have been falſly and and feignedly in ſome of the Heathen, as *Epimenides* the Candian, *Numa* the Roman, *Empedocles* the Scicilian, and *Apollonius* of Tyana; and truly and really in divers of the ancient Hermits

mits and Holy Fathers of the Church. But little do Men perceive what *Solitude* is, and how far it extendeth: for a Crowd is not Company, and Faces are but a Gallery of Pictures, and talk but a *Tinckling Cymbal* where there is no *Love*. The Latine Adage meeteth with it a little, *Magna Civitas, magna ſolitudo*; becauſe in a great Town *Friends* are ſcattered, ſo that there is not that Fellowſhip for the moſt part which is in leſs *Neighbourhoods*. But we may go further, and affirm moſt truly, that it is a meet and miſerable *Solitude* to want *Friends*, without which the World is but a Wilderneſs: and even in this Senſe alſo of *Solitude*, whoſoever in the frame of his Nature and Affections is unfit for *Friendſhip*, he taketh it of the Beaſt, and not from Humanity.

A Principal *Fruit* of *Friendſhip* is the Eaſe and Diſcharge of the Fulneſs and Swellings of the Heart, which Paſſions of all kinds do cauſe and induce. We know Diſeaſes of Stop-

pings and Suffocations are the moſt dangerous in the body, and it is not much otherwiſe in the Mind; You may take *Sarza* to open the Liver, *Steel* to open the Spleen, *Flowr* of *Sulphur* for the Lungs, *Caſtoreum* for the Brain; but no Receipt openeth the Heart but a true Friend, to whom you may impart Griefs, Joyes, Fears, Hopes, Suſpicions, Counſels, and whatſoever lieth upon the Heart to oppreſs it in a kind of Civil Shrift or Confeſſion.

It is a ſtrange thing to obſerve how high a Rate great Kings and Monarchs do ſet upon this *Fruit* of *Friendſhip* whereof we ſpeak; ſo great, as they purchaſe it many times at the hazard of their own Safety and Greatneſs. For Princes, in regard of the diſtance of their Fortune from that of their Subjects and Servants, cannot gather this *Fruit*; except (to make Themſelves capable thereof) they raiſe ſome Perſons to be as it were Companions, and almoſt Equals to them-

themſelves, which many times ſorteth to Inconvenience. The modern Languages give unto ſuch Perſons the name of *Favourites* or *Privadoes*, as if it were Matter of Grace or Converſation. But the *Roman* name attaineth the true Uſe and Cauſe thereof, naming them *Participes Curarum*; for it is that which tieth the knot. And we ſee plainly that this hath been done, not by Weak and Paſſionate *Princes* onely, but by the Wiſeſt, and moſt Politique that ever reigned; Who have oftentimes joyned to themſelves ſome of their Servants, whom both Themſelves have called *Friends*, and allowed Others likewiſe to call them in the ſame manner, uſing the Word which is received between private Men.

L. Sylla, when he commanded *Rome*, raiſed *Pompey* (after ſurnamed the *Great*) to that Height, that *Pompey* vaunted himſelf for *Sylla*'s Overmatch: for when he had carried the *Conſulſhip* for a Friend of his a-

gainſt the purſuit of *Sylla*, and that *Sylla* did a little reſent thereat, and began to ſpeak great, *Pompey* turned upon him again, and in effect bade him be quiet; *For that more Men adored the Sun riſing, then the Sun ſetting.* With *Julius Decimus Brutus* had obtained that Intereſt, as he ſet him down in his Teſtament for Heir in Remainder after his *Nephew.* And this was the Man that had power with him to draw him forth to his death. For when *Cæſar* would have diſcharged the Senate, in regard of ſome ill preſages, and ſpecially a Dream of *Calpurnia*; This Man lifted him gently by the Arm out of his Chair, telling him he hoped he would not diſmiſs the Senate till his Wife had dreamt a better Dream. And it ſeemeth his favour was ſo great, as *Antonius* in a Letter which is recited *Verbatim* in one of *Cicero's Philippiques*, calleth him *Veneſica, Witch*; as if he had enchanted *Cæſar*. *Auguſtus* raiſed *Agrippa* (though of mean Birth) to that

that Heighth, as when he conſulted with *Mœcenas* about the Marriage of his Daughter *Julia*, *Mœcenas* took the Liberty to tell him, *That he muſt either marry his Daughter to Agrippa, or take away his life, there was no third way, he had made him ſo great.* With *Tiberius Cæſar Sejanus* had aſcended to that Heighth, as they two were tearmed and reckoned as a pair of Friends. *Tiberius* in a Letter to him ſaith, *Hæc pro Amicitiâ noſtrâ non occultavi*: and the whole Senate dedicated an Altar to *Friendſhip*, as to a *Goddeſs*, in reſpect of the great Dearneſs of *Friendſhip* between them two. The like or more was between *Septimius Severus* and *Plantianus*: for he forced his Eldeſt Son to marry the Daughter of *Plantianus*, and would maintain *Plantianus* in doing affronts to his Son, and did write alſo in a Letter to the Senate by theſe Words; *I love the Man ſo well, as I wiſh he may over-love me.* Now if theſe Princes had been as a *Trajan*, or a *Marcus*

Aurelius, a Man might have thought that this had proceeded of an abundant Goodneſs of nature; but being Men ſo Wiſe, of ſuch ſtrength and ſeverity of Mind, and ſo extreme Lovers of themſelves as all theſe were; it proveth moſt plainly that they found their own Felicity (though as great as ever happened to mortal Men) but as an half Piece, except they mought have a *Friend* to make it Entire; and yet, which is more, they were *Princes* that had Wives, Sons, Nephews, and yet all theſe could not ſupply the Comfort of *Friendſhip.*

It is not to be forgotten what *Commineus* obſerveth of his firſt Maſter *Duke Charles* the *Hardy*; namely, that he would communicate his Secrets with none; and leaſt of all thoſe Secrets which troubled him moſt. Whereupon he goeth on, and ſaith, That towards his Latter time; *That cloſeneſs did impair and a little periſh his underſtanding.* Surely *Commineus* might

might have made the ſame Judgement alſo, if it had pleaſed him, of his ſecond Maſter *Lewis* the Eleventh, whoſe cloſeneſs was indeed his Tormentour. The Parable of *Pythagoras* is dark, but true, *Cor ne edito*, *Eat not the Heart.* Certainly if a Man would give it a hard Phraſe, thoſe that want *Friends* to open themſelves unto, are Cannibals of their own *Hearts.* But one thing is moſt admirable, (wherewith I will conclude this firſt *Fruit* of *Friendſhip*) which is, that this Communicating of a Mans Self to his *Friend*, works two contrary Effects; for it redoubleth *Joyes*, and cutteth *Griefs* in Halfs: for there is no Man that imparteth his *Joyes* to his *Friend*, but he *joyeth* the more; and no Man that imparteth his *Griefs* to his *Friend*, but he *grieveth* the leſs. So that it is in truth of Operation upon a Mans mind of like vertue; as the *Alchymiſts* uſe to attribute to their Stone for Mans Body, that it worketh all contrary Effects, but ſtill to the Good

and Benefit of Nature; but yet without praying in Aid of *Alchymiſts*, there is a manifeſt Image of this in the ordinary courſe of Nature: for in Bodies *Union* ſtrengthneth and cheriſheth any natural Action; And on the other ſide, weakneth and dulleth any violent impreſſion: and even ſo it is of Minds.

The ſecond *Fruit* of *Friendſhip* is Healthfull and Sovereign for the *Underſtanding*, as the firſt is for the *Affections*: for *Friendſhip* maketh indeed a *fair Day* in the *Affections* from Storm and Tempeſts; but it maketh *Daylight* in the *Underſtanding* out of Darkneſs and Confuſion of thoughts. Neither is this to be underſtood onely of Faithfull Counſel which a Man receiveth from his *Friend*: but before you come to that, certain it is, that whoſoever hath his Mind fraught with many Thoughts, his Wits and Underſtanding do clarifie and break up in the Communicating and Diſcourſing with another; He toſſeth his Thoughts

Thoughts more eaſily, He marſhalleth them more orderly, He ſeeth how they look when they are turned into Words. Finally, He waxeth Wiſer then Himſelf; and that more by an Hours Diſcourſe, then by a Days Meditation. It was well ſaid by *Themiſtocles* to the King of *Perſia*, *That ſpeech was like Cloth of Arras opened and put abroad; whereby the Imagery doth appear in Figure, whereas in Thoughts they lie but as in Packs.* Neither is this ſecond *Fruit* of *Friendſhip* in opening the *Underſtanding* reſtrained onely to ſuch *Friends* as are able to give a Man Counſel; (they indeed are beſt) but even without that a Man learneth of himſelf, and bringeth his own Thoughts to Light, and whetteth his Wits as againſt a Stone, which it ſelf cuts not. In a word, a Man were better relate himſelf to a Statua or Picture, then to ſuffer his Thoughts to paſs in ſmoother.

Add now to make this ſecond

Fruit of *Friendſhip* compleat, that other Point which lieth more open, and falleth within Vulgar Obſervation, which is *Faithful Counſel* from a *Friend*. *Heraclitus* ſaith well in one of his Ænigmaes; *Dry light is ever the beſt.* And certain it is, that the Light that a Man receiveth by *Counſel* from another, is drier and purer then that which cometh from his own Underſtanding and Judgement, which is ever infuſed and drenched in his Affections and Cuſtomes, ſo as there is as much difference between the *Counſel* that a *Friend* giveth, and that a Man giveth himſelf, as there is between the *Counſel* of a *Friend*, and of a *Flatterer*: for there is no ſuch *Flatterer* as in a Mans Self; and there is no ſuch Remedy againſt *Flattery* of a Mans Self, as the Liberty of a *Friend*. *Counſel* is of two Sorts; the one concerning *Manners*, the other concerning *Buſineſs*. For the firſt; The beſt Preſervative to keep the Mind in Health, is the faithful Admonition of a *Friend*.

The

The Calling of a Mans Self to a ſtrict Account, is a medicine ſometime too Piercing and Corraſive. Reading good Books of *Morality*, is a little Flat and Dead. Obſerving our Faults in Others, is ſometimes unproper for our Caſe. But the beſt Receipt (beſt I ſay) to work, and beſt to take) is the Admonition of a *Friend*. It is a ſtrange thing to behold what groſs Errours and extreme Abſurdities many (eſpecial of the greater Sort) do commit, for want of a *Friend* to tell them of them, to the great damage both of their Fame and Fortune: for, as S. *James* ſaith, they are as Men *that look ſometimes into a glaſs, and preſently forget their own Shape and Favour.* As for *Buſineſs*, a Man may think, if he will, that two Eyes ſee no more then one; or that a Gameſter ſeeth always more then a Looker on; or that a Man in Anger is as wiſe as he, that hath ſaid over the four and twenty Letters; or that a Muſket may be ſhot off as well upon the Arm, as upon

on a Reſt, and ſuch other fond and high Imaginations, to think himſelf All in All. But when all is done, the help of good *Counſel* is that which ſetteth *Buſineſs* ſtraight; and if any Man think that he will take *Counſel*, but it ſhall be by pieces, aſking *Counſel* in one Buſineſs of one Man, and in another Buſineſs of another Man. It is well, (that is to ſay, better perhaps then if he aſked none at all) but he runneth two dangers; One, that he ſhall not be faithfully counſelled; for it is a rare thing, except it be from a perfect and entire *Friend*, to have *Counſel* given, but ſuch as ſhall be bowed and crooked to ſome ends which he hath that giveth it. The other, that he ſhall have *Counſel* given, hurtful, and unſafe, (though with good meaning) and mixt, partly of miſchief, and partly of remedy: even as if you would call a Phyſitian, that is thought good, for the Cure of the Diſeaſe you complain of, but is unacquainted with your Body; and there-

therefore may put you in way for a preſent Cure, but overthroweth your Health in ſome other kind, and ſo cure the Diſeaſe, and kill the Patient. But a *Friend*, that is wholly acquainted with a Mans Eſtate, will beware by furthering any preſent *Buſineſs*, how he daſheth upon other inconvenience; and therefore reſt upon *Scattered Counſels*, they will rather diſtract and and miſlead, then ſettle and direct.

After theſe two noble *Fruits of Friendſhip*; (*Peace in the affections*, and *ſupport of the judgement*) followeth the laſt *Fruit*, which is like the *Pomegranate*, full of many kernells; I mean *Aid*, and *Bearing a Part* in all *Actions* and *Occaſions*. Here the beſt way to repreſent to life the manifold uſe of *Friendſhip*, is to caſt and ſee how many things there are, which a Man cannot do himſelf; and then it will appear, that it was a ſparing Speech of the Ancients, to ſay, *That a Friend is another himſelf*; for that

on a Reſt, and ſuch other fond and high Imaginations, to think himſelf All in All. But when all is done, the help of good *Counſel* is that which ſetteth *Buſineſs* ſtraight; and if any Man think that he will take *Counſel*, but it ſhall be by pieces, aſking *Counſel* in one Buſineſs of one Man, and in another Buſineſs of another Man. It is well, (that is to ſay, better perhaps then if he aſked none at all) but he runneth two dangers; One, that he ſhall not be faithfully counſelled; for it is a rare thing, except it be from a perfect and entire *Friend*, to have *Counſel* given, but ſuch as ſhall be bowed and crooked to ſome ends which he hath that giveth it. The other, that he ſhall have *Counſel* given, hurtful, and unſafe, (though with good meaning) and mixt, partly of miſchief, and partly of remedy: even as if you would call a Phyſitian, that is thought good, for the Cure of the Diſeaſe you complain of, but is unacquainted with your Body; and there-

therefore may put you in way for a preſent Cure, but overthroweth your Health in ſome other kind, and ſo cure the Diſeaſe, and kill the Patient. But a *Friend*, that is wholly acquainted with a Mans Eſtate, will beware by furthering any preſent *Buſineſs*, how he daſheth upon other inconvenience; and therefore reſt upon *Scattered Counſels*, they will rather diſtract and and miſlead, then ſettle and direct.

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a *Friend* is far more then *himſelf*. Men have their time, and die many times in deſire of ſome things, which they principally take to heart; The beſtowing of a Child, the finiſhing of a Work, or the like. If a Man have a true *Friend*, he may reſt almoſt ſecure, that the care of thoſe things will continue after him: So that a Man hath as it were two Lives in his deſires. A Man hath a Body, and that Body is confined to a place; but where *Friendſhip* is, all offices of Life are as it were granted to him and his Deputy: For he may exerciſe them by his *Friend*. How many things are there, which a Man cannot with any face or comelineſs, ſay or do himſelf? A Man can ſcarce alledge his own merits with modeſty, much leſs extoll them: A man cannot ſometimes brook to ſupplicate or beg; and a number of the like. But all theſe things are graceful in a *Friends* mouth, which are bluſhing in a Mans own. So again, a Mans Perſon hath

many

many proper Relations, which he cannot put off. A Man cannot ſpeak to his Son, but as a Father, to his Wife, but as a Husband, to his Enemy, but upon tearms: Whereas a *Friend* may ſpeak, as the caſe requires, and not as it ſorteth with the perſon. But to enumerate theſe things were endleſs: I have given the rule, where a Man cannot fitly play his own part: If he have not a *Friend* he may quit the Stage.

Of Expence.

XXVIII.

Riches are for ſpending, and ſpending for Honour and good Actions: Therefore *Extraordinary Expence* muſt be limited by the worth of the occaſion. For *Voluntary Undoing* may be as well for a Mans *Country*, as for the *Kingdome of Heaven*; but *Ordinary Expence* ought to be

be limited by a Mans Eſtate, and governed with ſuch regard, as it be within his compaſs, and not ſubject to deceit and abuſe of Servants, and ordered to the beſt ſhew, that the Bills may be leſs then the eſtimation abroad. Certainly if a Man will keep but of even hand, his *Ordinary Expences* ought to be but to the half of his Receipts. And if he think to wax Rich, but to the third part. It is no baſeneſs for the greateſt to deſcend and look into their own *Eſtate.* Some forbear it, not upon negligence alone, but doubting to bring themſelves into melancholy, in reſpect they ſhall find it broken. But Wounds cannot be cured without ſearching. He that cannot look into his own Eſtate at all, had need both chooſe well thoſe whom he employeth, and change them often; for new are more timorous, and leſs ſubtile. He that can look into his Eſtate but ſeldome, it behoveth him to turn all to certainties. A Man had need, if he be plentiful, in ſome

ſome kind of *Expence*, to be as ſaving again in ſome other: As if he be plentiful in Diet, to be ſaving in Apparel: If he be plentiful in the Hall, to be ſaving in the Stable; and the like. For he that is plentiful in *Expences* of all kinds, will hardly be preſerved from decay. In clearing of a Mans Eſtate, he may as well hurt himſelf in being in too ſudden, as in letting it run on too long. For haſty ſelling is commonly as diſadvantageable as intereſt. Beſides, he that clears at once will relapſe; for finding himſelf out of ſtreights he will revert to his cuſtomes: But he that cleareth by degrees, induceth a habit of frugality, and gaineth as well upon his mind, as upon his Eſtate. Certainly who hath a State to repair, may not deſpiſe ſmall things: And commonly it is leſs diſhonourable to abridge petty Charges, then to ſtoop to petty Gettings. A Man ought warily to begin Charges, which once begun will continue; but in matters that return not he may be more magnificent.

Of

Of the true Greatneſs of Kingdoms and Eſtates.

XXIX.

THe Speech of *Themiſtocles* the *Athenian*, which was haughty and arrogant, in taking ſo much to himſelf, had been a grave and wiſe obſervation and cenſure, applyed at large to others. Deſired at a Feaſt to touch a Lute, he ſaid, *He could not fiddle, but yet he could make a ſmall Town a great City.* Theſe words (holpen a little with a metaphor) may expreſs two differing abilities, in thoſe that deal in buſineſs of Eſtate. For if a true Survey be taken of Counſellours and Stateſmen, there may be found (though rarely) thoſe which can make a *Small State Great*, and yet cannot *Fiddle*: As on the other ſide there will be found a great many that can *Fiddle* very cunningly, but yet are ſo far from being able to make

make a *Small State Great*, as their Gift lieth the other way, to bring a Great and Flourishing Estate to ruine and decay. And certainly those degenerate Arts and Shifts, whereby many Counsellours and Governours gain both *Favour* with their Masters, and estimation with the vulgar, deserve no better name then *Fidling*, being things rather pleasing for the time, and graceful to themselves onely, then tending to the weal and advancement of the State which they serve. There are also (no doubt) Counsellours and Governours which may be held sufficient (*Negotiis pares*) able to manage Affairs, and to keep them from *Precipices*, and manifest inconveniencies, which nevertheless are far from the ability to raise and amplifie an Estate in power, means, and fortune. But be the Work-Men what they may be, let us speak of the Work; That is, the true *Greatness of Kingdomes and Estates*, and the *Means* thereof. An Argument fit for

for Great and Mighty Princes to have in their hand, to the end, that neither by over-meaſuring their Forces, they leeſe themſelves in vain Enterpriſes; nor on the other ſide, by undervaluing them they deſcend to fearful and puſillanimous Counſels.

The *Greatneſs* of an Eſtate in bulk and territory, doth fall under meaſure, and the *Greatneſs* of finances and revenue doth fall under computation. The population may appear by Muſters, and the number and greatneſs of Cities and Towns by Cards and Maps. But yet there is not any thing amongſt Civil Affairs, more ſubject to errour, then the right valuation and true judgement concerning the Power and Forces of an Eſtate.

The *Kingdome* of *Heaven* is compared not to any great Kernel or Nut, but to a *Grain* of *Muſtard-ſeed*, which is one of the leaſt Grains, but hath in it a Property and Spirit haſtily to get up and ſpread. So are there States great in Territory, and yet

yet not apt to Enlarge or Command; and ſome that have but a ſmall dimenſion of Stem, and yet apt to be the Foundations of great Monarchies.

Walled Towns, Stored Arcenals and Armouries, goodly Races of Horſe, Chariots of War, Elephants, Ordnance, Artillery, and the like: All this is but a Sheep in a Lions ſkin, except the breed and diſpoſition of the People be ſtout and warlike. Nay, Number (it ſelf) in Armies importeth not much, where the People is of weak courage: For (as *Virgil* ſaith) *It never troubles a Wolf how many the Sheep be.* The Army of the *Perſians* in the Plains of *Arbela* was ſuch a vaſt Sea of People, as it did ſomewhat aſtoniſh the Commanders in *Alexanders* Army; who came to him therefore, and wiſht him to ſet upon them by night; but he anſwered, *He would not pilfer the Victory:* And the defeat was eaſie. When *Tigranes* the *Armenian*, being encamped upon

a Hill with 400000 Men, diſcovered the Army of the *Romans*, being not above 14000 Marching towards him, he made himſelf merry with it, and ſaid, *Yonder Men are too many for an Ambaſſage, and too few for a Fight:* But before the Sun ſet, he found them enough to give him the Chaſe with infinite ſlaughter. Many are the examples of the great oddes between Number and Courage; ſo that a Man may truly make a Judgement, that the principal point of *Greatneſs* in any *State*, is to have a Race of Military Men. Neither is Money the Sinews of War, (as it is trivially ſaid) where the Sinews of Mens Arms in Baſe and Effeminate People are failing. For *Solon* ſaid well to *Crœſus* (when in oſtentation he ſhewed him his Gold) *Sir, if any other come that hath better Iron then you, he will be Maſter of all this Gold.* Therefore let any Prince or State think ſoberly of his Forces, except his *Militia* of Natives be of good

and

and valiant Souldiers. And let Princes on the other side, that have Subjects of Martial disposition, know their own strength, unless they be otherwise wanting unto themselves. As for *Mercenary Forces*, (which is the Help in this Case) all Examples shew, that whatsoever Estate or Prince doth rest upon them, *He may spread his feathers for a time, but he will mew them soon after.*

The *Blessing* of *Judas* and *Issachar* will never meet, *That the same People or Nation should be both the Lions whelp, and the Ass between Burthens*: Neither will it be, that a People overlaid with *Taxes*, should ever become Valiant and Martial. It is true, that *Taxes* levied by Consent of the Estate, do abate Mens Courage less; as it hath been seen notably in the *Exercises* of the *Low-Countrys*, and in some degree, in the *Subsidies* of *England*: for you must note, that we speak now of the Heart, and not of the Purse. So that although the same *Tribute* and

Tax,

Tax, laid by Conſent, or by Impoſing, be all one to the Purſe, yet it works diversly upon the Courage: ſo that you may conclude, *That no People, overcharged with Tribute, is fit for Empire.*

Let States that aim at *Greatneſs* take heed how their *Nobility* and *Gentlemen* do multiply too faſt. For that maketh the Common Subject grow to be a Peaſant, and baſe Swain, driven out of Heart, and in effect but a *Gentlemans* Labourer. Even as you may ſee in Coppice Woods; *If you leave your ſtaddles too thick, you ſhall never have clean Underwood, but Shrubs and Buſhes.* So in Countreys, if the *Gentlemen* be too many, the *Commons* will be baſe: and you will bring it to that, that not the hundred poll will be fit for an Helmet, eſpecially as to the *Infantery*, which is the Nerve of an Army, and ſo there will be great Population, and little Strength. This which I ſpeak of hath been no where better ſeen then by com-

comparing of *England* and *France*, whereof *England*, though far less in Territory and Population, hath been (nevertheless) an Overmatch; in regard the *Middle People* of *England* make good Souldiers, which the *Peasants* of *France* do not. And herein the device of King *Henry* the seventh, (whereof I have spoken largely in the *History of his Life*) was Profound and Admirable, in making Farms and Houses of Husbandry, of a Standard; that is, maintained with such a Proportion of Land unto them, as may breed a Subject to live in Convenient Plenty, and no Servile Condition, and to keep the Plough in the hands of the Owners, and not mere Hirelings. And thus indeed you shall attain to *Virgils* Character which he gives to Ancient *Italy*:

----*Terra potens Armisque atque ubere Glebæ.*

Neither is that State (which for any thing I know, is almost peculiar to *England*, and hardly to be found any

where else, except it be perhaps in *Poland*) to be passed over; I mean the State of *Free Servants* and *Attendants* upon *Noblemen* and *Gentlemen*, which are no ways inferiour to the *Yeomanry* for Arms: And therefore out of all Question the Splendour, and Magnificence, and great Retinues, and Hospitality of *Noblemen* and *Gentlemen* received into Custome, doth much conduce unto *Martial Greatness*; Whereas contrariwise the Close and Reserved living of *Noblemen* and *Gentlemen*, causeth a Penury of *Military Forces.*

By all means it is to be procured, that the *Trunck* of *Nebuchadnezzars* Tree of *Monarchy* be great enough to bear the Branches and the Boughs; That is, that the *Natural Subjects* of the Crown or State bear a sufficient Proportion to the *Stranger Subjects* that they govern. Therefore all States that are liberal of Naturalization towards Strangers, are fit for *Empire.* For to think that an Handfull of People

ple can with the greatest Courage and Policy in the World, embrace too large extent of Dominion, it may hold for a time, but it will fail suddenly. The *Spartans* were a nice People in Point of Naturalization; whereby, while they kept their Compass, they stood firm; but when they did spread, and their Boughs were become too great for their Stem, they became a Windfall upon the sudden. Never any State was in this Point so open to receive *Strangers* into their Body as were the *Romans*, therefore it sorted with them accordingly: for they grew to the greatest *Monarchy*. Their manner was to grant Naturalization, (which they called *Jus Civitatis*) and to grant it in the highest Degree, that is, not onely *Jus Commercii*, *Jus Connubii*, *Jus Hæreditatis*, but also *Jus Suffragii*, and *Jus Honorum*. And this, not to singular persons alone, but likewise to whole Families; yea to Cities, and sometimes to Nations. Add to this their Custome of *Plantation* of

Colonies, whereby the Roman Plant was removed into the Soil of other Nations; and putting both Conſtitutions together, you will ſay, that it was not the *Romans* that ſpread upon the *World*, but it was the *World* that ſpread upon the *Romans*; and that was the ſure Way of *Greatneſs*. I have marvelled ſometimes at *Spain*, how they claſp and contain ſo large Dominions with ſo few natural *Spaniards*: but ſure the whole Compaſs of *Spain* is a very great Body of a Tree, far above *Rome* and *Sparta* at the firſt: and beſides, though they have not had that uſage to Naturalize liberally, yet they have that which is next to it; that is, *To imploy, almoſt indifferently, all Nations in their Militia of ordinary Souldiers*: yea, and ſometimes in their *Higheſt Commands*. Nay, it ſeemeth at this inſtant, they are ſenſible of this want of Natives, as by the *Pragmatical Sanction*, now publiſhed, appeareth.

It is certain, that *Sedentary* and

With-

With-in-door Arts, and delicate manufactures (that require rather the Finger, then the Arm) have in their Nature a Contrariety to a Military disposition. And generally all Warlike People are a little idle, and love Danger better then Travel: neither must they be too much broken of it, if they shall be preserved in vigour. Therefore it was great Advantage in the Ancient States of *Sparta*, *Athens*, *Rome*, and others, that they had the use of *Slaves*, which commonly did rid those manufactures: but that is abolished in greatest part by the *Christian Law*. That which cometh nearest to it, is, to leave those Arts chiefly to Strangers, (which for that purpose are the more easily to be received) and to contain the principal Bulk of the vulgar Natives within those three kinds; *Tillers* of the Ground, *Free Servants*, and *Handy-crafts*-Men of strong and manly Arts; as Smiths, Masons, Carpenters, *&c.* not reckoning professed Souldiers.

But above all, for *Empire* and *Greatneſs* it importeth moſt, that a Nation do profeſs Arms as their principal Honour, Study, and Occupation: for the things which we formerly have ſpoken of, are but *Habilitations* towards Arms; and what is *Habilitation* without *Intention* and *Act*. *Romulus* after his death (as they report, or feign) ſent a Preſent to the *Romans*, that above all they ſhould intend Arms, and then they ſhould prove the greateſt *Empire* of the World. The Fabrick of the State of *Sparta* was wholly (though not wiſely) framed and compoſed to that Scope and End. The *Perſians* and *Macedonians* had it for a flaſh. The *Galls*, *Germans*, *Goths*, *Saxons*, *Normans*, and others, had it for a time. The *Turks* have it at this day, though in great Declination. Of Chriſtian *Europe*, they that have it, are in effect onely the *Spaniards*. But it is ſo plain, *That every Man profiteth in that he moſt intendeth*, that it needeth not

to

to be stood upon. It is enough to point at it, that no Nation which doth not directly profess Arms, may look to have *Greatness* fall into their mouths. And on the other side, it is a most certain Oracle of Time, that those States that continue long in that Profession (as the *Romans* and *Turks* principally have done) do wonders; and those that have professed Arms but for an Age, have notwithstanding commonly attained that *Greatness* in that Age, which maintained them long after, when their Profession and Exercise of Arms hath grown to decay.

Incident to this Point is, for a State to have those Laws or Customes which may reach forth unto them just Occasions (as may be pretended) of War: for there is that Justice imprinted in the Nature of Men, that they enter not upon Wars (whereof so many Calamities do ensue) but upon some, at the least specious Grounds and Quarrels. The *Turk*

hath at hand, for cause of War, the Propagation of his Law or Sect, a Quarrel that he may always command. The *Romans*, though they esteemed the extending the Limits of their Empire to be great Honour to their Generals, when it was done; yet they never rested upon that alone to begin a War. First therefore let Nations that pretend to *Greatness*, have this; that they be sensible of Wrongs, either upon Borderers, Merchants, or Politick Ministers, and that they sit not too long upon a Provocation. Secondly, let them be prest, and ready to give Aids and Succours to their Confederates; as it ever was with the *Romans*: insomuch as if the Confederate had Leagues defensive with divers other States, and upon Invasion offered, did implore their Aids severally; yet the *Romans* would ever be the formost, and leave it to none other to have the Honour. As for the Wars which were anciently made on the behalf of a kind of Party, or ta-

tacit Conformity of Estate, I do not well see how they may be well justified: As when the *Romans* made a War for the Liberty of *Græcia*; or when the *Lacedemonians* and *Athenians* made Wars to set up, or pull down *Democracies* and *Oligarchies*; or when Wars were made by Foreigners, under the pretence of Justice or Protection, to deliver the Subjects of others from Tyranny and Oppression, and the like. Let it suffice, That no Estate expect to be *Great*, that is not awake, upon any just Occasion of Arming.

No body can be healthfull without *Exercise*, neither Natural Body, nor Politick; and certainly to a *Kingdome* or *Estate*, a just and honourable War is the true *Exercise*. A civil War indeed is like the heat of a Feaver; but a Foreign War is like the Heat of *Exercise*, and serveth to keep the Body in Health: for in a slothful Peace both Courages will effeminate, and manners corrupt. But howsoever it

be for happineſs without all Queſtion; for *Greatneſs*, it maketh to be ſtill, for the moſt part, in Arms; and the ſtrength of a Veteran Army (though it be a chargeable Buſineſs) always on Foot, is that which commonly giveth the Law, or at leaſt the Reputation amongſt all Neighbour States; as may well be ſeen in *Spain*, which hath had in one part or other a Veteran Army, almoſt continually, now by the ſpace of ſix ſcore years.

To be Maſter of the *Sea* is an Abridgement of a Monarchy. *Cicero* writing to *Atticus* of *Pompey* his *Preparation* againſt *Cæſar*, ſaith; *Conſilium Pompeii planè Themiſtocleum eſt; Putat enim qui Mari potitur, eum Rerum potiri.* And without doubt *Pompey* had tired out *Cæſar*, if upon vain Confidence he had not left that Way. We ſee the great Effects of Battels by *Sea.* The Battel of *Actium* decided the Empire of the World. The Battel of *Lepanto* arreſted the Greatneſs of the *Turk.* There be many Examples

ples, where *Sea-Fights* have been Final to the War; but this is when Princes or States have ſet up their Reſt upon the Battels. But thus much is certain, that he that commands the *Sea*, is at great liberty, and may take as much and as little of the War as he will; whereas thoſe that be ſtrongeſt by land, are many times nevertheleſs in great ſtreights. Surely at this Day, with us of *Europe*, the Vantage of ſtrength at *Sea* (which is one of the principal Dowries of this Kingdom of *Great Britain*) is great: both becauſe moſt of the Kingdoms of *Europe* are not meerly Inland, but girt with the *Sea*, moſt part of their Compaſs; and becauſe the Wealth of both *Indies* ſeems in great part but an Acceſſary to the Command of the *Seas*.

The *Wars* of *Latter Ages* ſeem to be made in the Dark, in reſpect of the Glory and Honour which reflected upon Men from the *Wars* in *Ancient Time*. There be now for Martial Encou-

couragement ſome Degrees and Orders of Chivalry, which nevertheleſs are conferred promiſcuously upon Souldiers, and no Souldiers; and ſome Remembrance perhaps upon the Scutchion; and ſome Hoſpitals for maimed Souldiers, and ſuch like things. But in Ancient Times the *Trophies* erected upon the place of the Victory; the Funeral Laudatives and Monuments for thoſe that died in the Wars; the Crowns and Garlands perſonal; the Stile of Emperour, which the great King of the World after borrowed; the Triumphs of the Generals upon their Return; the great Donatives and Largeſſes upon the Disbanding of the Armies, were things able to enflame all Mens Courages. But above all that of the Triumph amongſt the *Romans*, was not Pageants or Gaudery, but one of the Wiſeſt and Nobleſt Inſtitutions that ever was: for it contained three Things; Honour to the General; Riches to the Treaſury out of the Spoils; and

and Donatives to the Army. But that Honour perhaps were not fit for *Monarchies*, except it be in the Person of the *Monarch* himself, or his Sons; as it came to pass in the times of the *Roman Emperours*, who did impropriate the Actual Triumphs to themselves and their Sons, for such Wars as they did atchieve in Person; and left onely for Wars atchieved by Subjects some Triumphal Garments and Ensigns to the General.

To conclude: No Man can, by *Care taking* (as the *Scripture* saith) *adde a Cubite to his Stature*, in this little model of a *Mans Body*; but in the great Frame of *Kingdoms* and *Commonwealths*, it is the power of Princes or Estates to adde Amplitude and *Greatness* to their *Kingdoms*. For by introducing such Ordinances, Constitutions, and Customes, as we have now touched, they may sowe *Greatness* to their Posterity and Succession. But these things are commonly not observed, but left to take their chance.

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Of

Of Regiment of Health.

XXX.

THere is a Wiſdome in this beyond the Rules of *Phyſick:* A Mans own obſervation what he finds good of, and what he finds hurt of, is the beſt *Phyſick* to preſerve Health. But it is a ſafer concluſion to ſay, *This agreeth not well with me, therefore I will not continue it,* then this, *I find no offence of this, therefore I may uſe it.* For ſtrength of Nature in Youth paſſeth over many Exceſſes which are owing a Man till his Age. Diſcern of the coming on of years, and think not to do the ſame things ſtill; for Age will not be defied. Beware of ſudden change in any great point of Diet; and if neceſſity inforce it, fit the reſt to it: For it is a ſecret both in Nature and State, that it is ſafer to change many things, then one. Examine thy Cuſtomes of Diet, Sleep, Exerciſe,

Exerciſe, Apparel, and the like: And try in any thing thou ſhalt judge hurtful, to diſcontinue it by little and little; but ſo, as if thou doſt find any inconvenience by the change, thou come back to it again: For it is hard to diſtinguiſh that which is generally held good and wholeſome, from that which is good particularly, and fit for their own Body. To be free minded, and chearfully diſpoſed at hours of Meat, and of Sleep, and of Exerciſe, is one of the beſt precepts of long laſting. As for the paſſions and ſtudies of the mind; avoid Envy, Anxious Fears, Anger fretting inwards, ſubtile and knotty Inquiſitions, Joyes and Exhilarations in Exceſs, Sadneſs not communicated: Entertain Hopes, Mirth rather then Joy, variety of Delights rather then Surfet of them, Wonder and Admiration, and therefore Novelties, Studies that fill the mind with ſplendid and illuſtrious Objects, as Hiſtories, Fables, and Contemplations of Nature. If you flie Phyſick

Phyſick in *Health* altogether, it will be too ſtrange for your Body when you ſhall need it. If you make it too familiar, it will work no extraordinary effect when Sickneſs cometh. I commend rather ſome Diet for certain ſeaſons, then frequent uſe of *Phyſick*, except it be grown into a cuſtome: For thoſe Diets alter the Body more, and trouble it leſs. Deſpiſe no new accident in your Body, but aſk opinion of it. In *Sickneſs* reſpect *Health* principally, and in *Health*, *Action:* For thoſe that put their Bodies to endure in *Health*, may in moſt *Sickneſſes*, which are not very ſharp, be cured onely with Diet and tenderding. *Celſus* could never have ſpoken it as a *Phyſician*, had he not been a wiſe Man withall, when he giveth it for one of the great precepts of Health and Laſting, That a Man do vary, and interchange contraries, but with an inclination to the more benign extream. Uſe Faſting and full Eating, but rather full Eating; Watching

ing and Sleep, but rather Sleep; Sitting and Exerciſe, but rather Exerciſe, and the like: So ſhall Nature be cheriſhed, and yet taught Maſteries. *Phyſicians* are ſome of them ſo pleaſing, and conformable to the humour of the Patient, as they preſs not the true cure of the Diſeaſe; and ſome other are ſo regular, in proceeding according to Art for the Diſeaſe, as they reſpect not ſufficiently the Condition of the Patient. Take one of a middle temper; or if it may not be found in one Man, combine two of either ſort; and forget not to call as well the beſt acquainted with your Body, as the beſt reputed of for his Faculty.

Of Suſpicion.

XXXI.

Suſpicions amongſt thoughts are like Bats amongſt Birds, they ever flie by twy-light. Certainly they are to

to be repreſſed, or at the leaſt well guarded; for they cloud the Mind, they leeſe Friends, and they check with Buſineſs, whereby Buſineſs cannot go on currantly and conſtantly. They diſpoſe Kings to Tyranny, Huſbands to Jealouſie, Wiſe Men to Irreſolution and Melancholy. They are defects, not in the Heart, but in the Brain; for they take place in the ſtouteſt Natures: As in the example of *Henry* the Seventh of *England*, there was not a more *Suſpicious* Man, nor a more Stout: And in ſuch a compoſition they do ſmall hurt. For commonly they are not admitted, but with examination whether they be likely or no; but in fearful Natures they gain ground too faſt. There is nothing makes a Man *Suſpect* much, more then to know little; and therefore Men ſhould remedy *Suſpicion*, by procuring to know more, and not to keep their *Suſpicions* in ſmother. What would Men have? Do they think thoſe they employ and deal with

with are Saints? Do they not think they will have their own ends, and be truer to themſelves then to them? Therefore there is no better way to moderate *Suſpicions*, then to account upon ſuch *Suſpicions* as true, and yet to bridle them as falſe. For ſo far a Man ought to make uſe of *Suſpicions*, as to provide, as if that ſhould be true that he *Suſpects*, yet it may do him no hurt. *Suſpicions* that the mind of it ſelf gathers are but Buzzes, but *Suſpicions* that are artificially nouriſhed, and put into Mens Heads by the Tales and whiſperings of others, have Stings. Certainly the beſt mean to clear the way in this ſame Wood of *Suſpicions*, is frankly to communicate them with the Party that he *Suſpects*; for thereby he ſhall be ſure to know more of the truth of them then he did before; and withall, ſhall make that Patty more circumſpect, not to give further cauſe of *Suſpicion*. But this would not be done to Men of baſe Natures: For they,

they, if they find themſelves once ſuſpected, will never be true. The *Italians* ſayes, *Soſpetto licentia fede*; as if *Suſpicion* did give a Paſport to Faith: But it ought rather to kindle it, to diſcharge it ſelf.

Of Diſcourſe.

XXXII.

SOme in their *Diſcourſe* deſire rather commendation of Wit, in being able to hold all Arguments, then of Judgement in diſcerning what is true: As if it were a praiſe to know what might be ſaid, and not what ſhould be thought. Some have certain Common Places, and Themes, wherein they are good, and want variety; which kind of Poverty is for the moſt part tedious, and when it is once perceived, ridiculous. The honourableſt part of Talk, is to give the Occaſion, and again, to moderate and paſs

paſs to ſomewhat elſe; for then a Man leads the Dance. It is good in *Diſcourſe* and Speech of Converſation, to vary and intermingle Speech of the preſent occaſion with Arguments, Tales with Reaſons, aſking of Queſtions with telling of Opinions, and Jeſt with Earneſt: For it is a dull thing to Tire, and as we ſay now, to Jade any thing too far. As for Jeſt, there be certain things which ought to be priviledged from it; namely, Religion, Matters of State, Great Perſons, any Mans preſent Buſineſs of importance, and any Caſe that deſerveth pity. Yet there be ſome that think their Wits have been aſleep, except they dart out ſomewhat that is piquant, and to the quick: That is a Vain which would be bridled.

Parce Puer ſtimulis, & fortiùs utere Loris.

And generally Men ought to find the difference between Saltneſs and Bitterneſs. Certainly he that hath a Satyrical Vain, as he maketh others afraid

afraid of his Wit, ſo he had need be afraid of others Memory. He that queſtioneth much, ſhall learn much, and content much; but eſpecially if he apply his Queſtions to the skill of the Perſons whom he asketh: For he ſhall give them occaſion to pleaſe themſelves in ſpeaking, and himſelf ſhall continually gather knowledge. But let his Queſtions not be troubleſome; for that is fit for a Poſer: And let him be ſure to leave other Men their turns to ſpeak. Nay, if there be any that would reign, and take up all the time, let him find means to take them off, and to bring others on, as Muſicians uſe to do with thoſe that dance too long Galliards. If you diſſemble ſometimes your knowledge of that you are thought to know, you ſhall be thought another time to know that you know not. Speech of a Mans ſelf ought to be ſeldome, and well choſen. I knew one wās wont to ſay in ſcorn, *He muſt needs be a wiſe Man, he ſpeaks ſo much*

much of himſelf: And there is but one caſe, wherein a Man may commend himſelf with good Grace, and that is, in commending Vertue in another; eſpecially if it be ſuch a Vertue whereunto himſelf pretendeth. Speech of touch towards others ſhould be ſparingly uſed: For *Diſcourſe* ought to be as a Field, without coming home to any Man. I knew two *Noblemen* of the Weſt Part of *England*, whereof the one was given to Scoffe, but kept ever Royal Cheer in his Houſe: The other would aſk of thoſe that had been at the others Table, *Tell truly, was there never a Flout or dry Blow given*; To which the Gueſt would anſwer, *Such and ſuch a thing paſſed:* The Lord would ſay, *I thought he would marre a good Dinner. Diſcretion* of *Speech* is more then *Eloquence*; and to ſpeak agreeable to him with whom we deal, is more then to ſpeak in good words, or in good order. A good continued Speech, without a good Speech of interlocution,

terlocution ſhews slowneſs; and a good Reply, or ſecond Speech, without a good ſettled Speech, ſheweth Shallowneſs and Weakneſs; as we ſee in Beaſts, that thoſe that are weakeſt in the Courſe, are yet nimbleſt in the Turn; as it is betwixt the Greyhound and the Hare. To uſe too many Circumſtances ere one come to the Matter, is wearisome; to uſe none at all, is blunt.

Of Plantations.

XXXIII.

Plantations are amongſt Ancient, Primitive, and Heroical Works. When the World was young, it begat more Children; but now it is old, it begets fewer: for I may juſtly account new *Plantations* to be the Children of former Kingdomes. I like a *Plantation* in a pure Soil, that is, where People are not *Diſplanted*, to the

the end, to *Plant* in others; for else it is rather an Extirpation, then a *Plantation*. *Planting* of Countreys is like *Planting* of Woods; for you must make account to leese almost twenty years Profit, and expect your Recompence in the end. For the principal thing that hath been the destruction of most *Plantations*, hath been the base and hasty drawing of profit in the first years. It is true, Speedie Profit is not to be neglected, as far as may stand with the Good of the *Plantation*, but no further. It is a Shameful and Unblessed Thing to take the Scumme of People, and wicked Condemned Men, to be the People with whom you *Plant*: And not onely so, but it spoileth the *Plantation*: for they will ever live like Rogues, and not fall to work, but be lazy, and do mischief, and spend Victuals, and be quickly weary; and then certifie over to their Countrey to the Discredit of the *Plantation*. The People wherewith you *Plant*, ought

to be Gardiners, Plough-Men, Labourers, Smiths, Carpenters, Joyners, Fiſher-Men, Fowlers, with ſome few Apothecaries, Surgeons, Cooks, and Bakers. In a Countrey of *Plantation*, firſt look about what kind of Victual the Countrey yields of it ſelf to Hand; as Cheſnuts, Wallnuts, Pine-apples, Olives, Dates, Plums, Cherries, Wild Hony, and the like, and make uſe of them. Then conſider what Victual or Eſculent things there are which grow ſpeedily, and within the year; as Parſnips, Carrets, Turnips, Onions, Radiſh, Artichokes of *Hieruſalem*, Maiz, and the like. For Wheat, Barly, and Oats, they aſk too much Labour: but with Peaſe and Beans you may begin, both becauſe they aſk leſs Labour, and becauſe they ſerve for meat as well as for bread. And of Rice likewiſe cometh a great increaſe, and it is a kind of meat. Above all there ought to be brought ſtore of Biſket, Oat-meal, Flower, Meal, and the like, in the beginning, till Bread may

may be had. For Beasts or Birds, take chiefly such as are least subject to Diseases, and multiply fastest: as Swine, Goats, Cocks, Hens, Turkies, Geese, House-doves, and the like. The Victual in *Plantations* ought to be expended, almost as in a besieged Town; that is, with certain Allowance; and let the main part of the Ground employed to Gardens or Corn, be to a Common Stock, and to be laid in, and stored up, and then delivered out in Proportion; besides some Spots of Ground that any particular Person will manure for his own private. Consider likewise what Commodities, the Soil, where the *Plantation* is, doth naturally yield, that they may some way help to defray the Charge of the *Plantation*: so it be not, as was said, to the untimely Prejudice of the main business; as it hath fared with *Tobacco* in *Virginia*. Wood commonly aboundeth but too much; and therefore Timber is fit to be one. If there be Iron Ure, and Streams where-

upon to set the Mills; Iron is a brave Commodity where wood aboundeth. Making of Bay Salt, if the Climate be proper for it, would be put in experience. Growing Silk likewise, if any be, is a likely Commodity. Pitch and Tar, where store of Firres and Pines are, will not fail. So Drugs and Sweet Woods, where they are, cannot but yield great Profit. Soap Ashes likewise, and other things that may be thought of. But moil not too much under Ground; for the hope of Mines is very uncertain, & useth to make the *Planters* lazy in other things. For Government, let it be in the hands of one, assisted with some Counsel: and let them have Commission to exercise Martial Laws with some limitation. And above all, let Men make that Profit of being in the wilderness, as they have God always and his Service before their eies. Let not the Government of the *Plantation* depend upon too many Counsellours and Undertakers in the Country that *Planteth*, but upon

upon a temperate number; and let thoſe be rather Noblemen and Gentlemen, then Merchants: for they look ever to the preſent Gain. Let there be Freedomes for Cuſtome, till the *Plantation* be of Strength; and not onely Freedome from Cuſtome, but Freedome to carry their Commodities where they may make their beſt of them, except there be ſome ſpecial cauſe of Caution. Cram not in People by ſending too faſt Company after Company, but rather hearken how they waſte, and ſend ſupplies proportionably; but ſo, as the Number may live well in the *Plantation*, and not by Surcharge be in Penury. It hath been a great endangering to the health of ſome *Plantations*, that they have built along the Sea and Rivers in mariſh and unwholeſome Grounds. Therefore though you begin there to avoid Carriage, and other like Diſcommodities, yet build ſtill rather upwards from the Streams, then along. It concerneth likewiſe the health

of the *Plantation*, that they have good Store of Salt with them, that they may uſe it in their Victuals when it ſhall be neceſſary. If you *Plant* where Savages are, do not onely entertain them with Trifles and Gingles, but uſe them juſtly and graciously with ſufficient Guard nevertheleſs: and do not win their favour by helping them to invade their Enemies, but for their Defence it is not amiſs. And ſend oft of them over to the Country that *Plant*, that they may ſee a better condition then their own, and commend it when they return. When the *Plantation* grows to ſtrength, then it is time to *Plant* with Women as well as with Men, that the *Plantation* may ſpread into Generations, and not be ever pieced from without. It is the ſinfulleſt thing in the world to forſake or deſtitute a *Plantation* once in Forwardneſs: for beſides the diſhonour, it is the guiltineſs of Bloud of many commiſerable Perſons.

Of Riches.

XXXIV.

I Cannot call *Riches* better then the baggage of Vertue. The *Roman* Word is better, *Impedimenta*: for as the baggage is to an Army, ſo is *Riches* to Vertue. It cannot be ſpared, nor left behind, but it hindreth the March; Yea, and the care of it ſometimes loſeth or diſturbeth the Victory. Of great *Riches* there is no real uſe, except it be in the Diſtribution, the reſt is but conceit: ſo ſaith *Solomon*, *Where much is, there are many to conſume it; and what hath the Owner but the ſight of it with his eyes?* The perſonal Fruition in any Man cannot reach to feel great *Riches*: there is a Cuſtody of them, or a power of Dole and Donative of them, or a fame of them, but no ſolid uſe to the Owner. Do you not ſee what feigned Princes are ſet upon little Stones and Rarities?

And what works of Oſtentation are undertaken, becauſe there might ſeem to be ſome Uſe of great *Riches*? But then you will ſay, they may be of Uſe to buy Men out of Dangers or Troubles: as *Solomon* ſaith, *Riches are as a ſtrong Hold in the Imagination of the Rich Man.* But this is excellently expreſſed, that it is in *Imagination*, and not always in *Fact*: for certainly great *Riches* have ſold more Men then they have bought out. Seek not proud *Riches*, but ſuch as thou maiſt get juſtly, uſe ſoberly, diſtribute cheerfully, and leave contentedly: Yet have no Abſtract nor Friarly contempt of them, but diſtinguiſh, as *Cicero* ſaith well of *Rabirius Poſthumus*; *In ſtudio rei amplificandæ apparebat, non Avaritiæ prædam, ſed Inſtrumentum Bonitati, quæri.* Hearken alſo to *Solomon*, and beware of haſty gathering of *Riches: Qui feſtinat ad Divitias, non erit inſons.* The Poets feign, that when *Plutus*, (which is *Riches*) is ſent from *Jupiter*, he limps,

limps, and goes slowly; but when he is sent from *Pluto*, he runs, and is swift of foot: meaning, that *Riches* gotten by good means, and just labour, pace slowly: but when they come by the death of others (as by the Course of Inheritance, Testaments, and the like) they come tumbling upon a Man. But it might be applied likewise to *Pluto*, taking him for the Devil: for when *Riches* come from the Devil (as by Fraud, and Oppression, and unjust Means) they come upon Speed. The *Wayes to enrich* are many, and most of them foul. *Parsimony* is one of the best, and yet is not innocent; for it withholdeth Men from Works of Liberality and Charity. The *Improvement of the Ground* is the most natural Obtaining of *Riches*: for it is our Great Mothers Blessing, the Earths, but it is slow; and yet, where Men of great wealth do stoop to Husbandry, it multiplyeth *Riches* exceedingly. I knew a Noble Man in *England*, that had the greatest

Audits of any Man in my time: A great Graſier, a great Sheep-Maſter, a great Timber-Man, a great Colliar, a great Corn-Maſter, a great Lead-Man, and ſo of Iron, and a Number of the like points of Husbandry: ſo as the Earth ſeemed a Sea to him in reſpect of the perpetual Importation. It was truly obſerved by One, that himſelf came very hardly to a little *Riches*, and very eaſily to great *Riches*: for when a Mans Stock is come to that, that he can expect the Prime of Markets, and overcome thoſe bargains, which for their greatneſs are few Mens Money, and be Partner in the Induſtries of Younger Men, he cannot but encreaſe mainly. The *Gains* of *Ordinary Trades* and *Vocations* are honeſt, and furthered by two things, chiefly, by Diligence, and by a good Name, for good and fair dealing. But the *Gains* of *Bargains* are of a more doubtfull Nature, when Men ſhall wait upon others Neceſſity, broak by Servants and Inſtruments to draw them

them on, put off Others cunningly that would be better Chapmen, and the like practiſes which are crafty and naught. As for the *Chopping of Bargains*, when a Man buyes, not to hold, but to ſell over again, that commonly grindeth double, both upon the Seller, and upon the Buyer. *Sharings* do greatly *enrich*, if the Hands be well choſen that are truſted. *Uſury* is the certaineſt Means of Gain, though one of the worſt; as that whereby a Man doth eat his Bread, *In ſudore vultus alieni*: and beſides, doth plow upon Sundays. But yet, certain though it be, it hath Flaws; for that the Scriveners and Broakers do value unſound Men to ſerve their own turn. The *Fortune*, in being the firſt in an *Invention*, or in a *Priviledge*, doth cauſe ſometimes a wonderfull Overgrowth in *Riches*; as it was with the firſt Sugar Man in the *Canaries*: therefore if a Man can play the true *Logician*, to have as well Judgement as Invention, he may do great Matters, e-

ſpe-

ſpecially if the Times be fit. He that reſteth upon *Gains Certain*, ſhall hardly grow to great *Riches*; and he that puts all upon *Adventures*, doth oftentimes break, and come to Poverty: It is good therefore to guard *Adventures* with *Certainties* that may uphold loſſes. *Monopolies* and *Coemption* of Wares for *Reſale*, where they are not reſtrained, are great Means to enrich, eſpecially if the Party have intelligence what things are like to come into requeſt, and to ſtore himſelf before hand. *Riches* gotten by *Service*, though it be of the beſt Riſe, yet when they are gotten by Flattery, Feeding Humours, and other Servile Conditions, they may be placed amongſt the Worſt. As for fiſhing for *Teſtaments* and *Executorſhips*, (as *Tacitus* ſaith of *Seneca*, *Teſtamenta & Orbos tanquam Indagine capi*) it is yet worſe. By how much Men ſubmit themſelves to meaner perſons, then in *Service*. Believe not much them that ſeem to deſpiſe *Riches*; for they deſpiſe

ſpiſe them that deſpair of them, and none worſe when they come to them. Be not Penny-wiſe; *Riches* have Wings, and ſometimes they Fly away of themſelves; ſometimes they muſt be ſet Flying to bring in more. Men leave their *Riches* either to their Kindred, or to the Publick; and moderate Portions proſper beſt in both. A great State left to an Heir, is as a Lure to all the Birds of prey, round about to ſeize on him, if he be not the better ſtabliſhed in Years and Judgement. Likewiſe glorious Gifts and Foundations are like *Sacrifices without Salt*, and but the *Painted Sepulchers of Almes*, which ſoon will putrifie and corrupt inwardly: Therefore meaſure not thine advancements by quantity, but frame them by meaſure; and deferre not Charities till death: For certainly if a Man weigh it rightly, he that doth ſo is rather liberal of another Mans, then of his own.

Of

Of Prophecies.

XXXV.

I Mean not to ſpeak of *Divine Prophecies*, nor of Heathen Oracles, nor of Natural Predictions, but onely of *Prophecies* that have been of certain Memory, and from hidden Cauſes. Saith the *Pythoniſſa* to *Saul*, *To morrow thou and thy Son ſhall be with me.* *Homer* hath theſe Verſes,

At Domus Æneæ cunctis dominabitur Oris,
Et Nati Natorum, & qui niſcentur ab illis :

A *Prophecy* as it ſeems of the *Roman* Empire. *Seneca* the *Tragedian* hath theſe Verſes,

------Venient Annis
Secula ſeris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat Tellus, Typhiſque novos
Detegat Orbes ; nec ſit Terris
Ultima Thule :

A *Prophecy* of the *Diſcovery* of *America.* The Daughter of *Polycrates* dreamed that *Jupiter* Bathed her Father, and *Apollo* Anointed him: And it came to paſs that he was Crucified in an open Place, where the Sun made his Body run with Sweat, and the Rain waſhed it. *Philip* of *Macedon* dreamed he ſealed up his Wives Belly; whereby he did expound it that his Wife ſhould be barren: But *Ariſtander* the Soothſayer told him his Wife was with Child, becauſe Men do not uſe to Seal Veſſels that are empty. A Phantaſme that appeared to *M. Brutus* in his Tent, ſaid to him, *Philippis iterùm me videbis.* *Tiberius* ſaid to *Galba*, *Tu quoque, Galba deguſtabis Imperium.* In *Veſpaſians* time there went a *Prophecy* in the Eaſt, that thoſe that ſhould come forth of *Judea* ſhould Reign over the World: Which though it may be was meant of our *Saviour*, yet *Tacitus* expounds it of *Veſpaſian.* *Domitian* dreamed the night

night before he was ſlain, that a Golden Head was growing out of the Nape of his Neck: And indeed the Succeſſion that followed him for many years made Golden Times. *Henry* the ſixth of *England* ſaid of *Henry* the ſeventh, when he was a Lad and gave him Water, *This is the Lad that ſhall enjoy the Crown, for which we ſtrive.* When I was in *France*, I heard from one Doctour *Pena*, that the *Queen Mother*, who was given to curious Arts, cauſed the *King* her Husbands Nativity to be Calculated under a falſe Name: And the Aſtrologer gave a Judgement, that he ſhould be killed in a Duel; at which the Queen laughed, thinking her Husband to be above Challenges and Duels: But he was ſlain upon a Courſe at Tilt, the Splinters of the Staffe of *Mongomery* going in at his Bever. The trivial *Propheſie* that I heard when I was a Child, and Queen *Elizabeth* was in the Flower of her years, was;

When Hemp is ſpun,
England's *done.* Where-

Whereby it was generally conceived, that after the *Princes* had Reigned, which had the principal Letters of that Word *Hemp*, (which were *Henry*, *Edward*, *Mary*, *Philip*, and *Elizabeth*) *England* ſhould come to utter Confuſion; which thanks be to God is verified in the Change of the Name; for that the Kings Stile is now no more of *England*, but of *Brittain*. There was alſo another *Prophecy*, before the year of 88. which I do not well underſtand.

There ſhall be ſeen upon a day,
Between the Baugh *and the May,*
The Black Fleet of Norway.
When that is come and gone,
England *build Houſes of Lime and Stone.*
For after Wars ſhall you have none.

It was generally conceived to be meant of the Spaniſh Fleet that came in 88. For that the King of *Spains* Surname, as they ſay, is *Norway*. The Prediction of *Regiomontanus*

Otho

Octogeſſimus octavus mirabilis Annus. was thought likewiſe accompliſhed, in the ſending of that great Fleet, being the greateſt in Strength, though not in Number of that ever ſwam upon the Sea. As for *Cleons* Dream, I think it was a Jeſt: It was, that he was devoured of a long Dragon; and it was expounded of a Maker of Sauſages that troubled him exceedingly. There are numbers of the like kind, eſpecially if you include *Dreams* and *Predictions* of *Aſtrology*. But I have ſet down theſe few onely of certain credit for example. My judgement is, that they ought all to be deſpiſed, and ought to ſerve but for Winter talk by the Fire ſide: Though when I ſay *Deſpiſed*, I mean it as for Belief; for otherwiſe the ſpreading or publiſhing of them is in no ſort to be *Deſpiſed*; for they have done much miſchief. And I ſee many ſevere Laws made to ſuppreſs them; That, that hath given them grace, and ſome credit, conſiſteth in three things: Firſt, that

Men

Men mark when they hit, and never mark when they miſs; as they do generally alſo of *Dreams*. The ſecond is, that probable Conjectures, or obſcure Traditions many times turn themſelves into *Prophecies*, while the nature of Man, which coveteth *Divination*, thinks it no peril to foretel that, which indeed they do but collect: As that of *Seneca*'s Verſe. For ſo much was then ſubject to demonſtration, that the Globe of the Earth had great Parts beyond the Atlantick; which might be probably conceived not to be all Sea: And adding thereto, the Tradition in *Plato*'s *Timeus*, and his *Atlanticus*, it might encourage one to turn it to a *Prediction*. The third and laſt (which is the Great one) is, That almoſt all of them, being infinite in number, have been Impoſtures, and by idle and crafty Brains meerly contrived and feigned after the Event paſt.

Of Ambition.

XXXVI.

Ambition is like *Cholar*, which is an humour that maketh Men Active, Earneſt, full of Alacrity, and Stirring, if it be not ſtopped: But if it be ſtopped, and cannot have his way, it becometh aduſt, and thereby malign and venomous. So *Ambitious Men*, if they find the way open for their Riſing, and ſtill get forward; they are rather Buſie then Dangerous, but if they be checkt in their deſires, they become ſecretly diſcontent, and and look upon Men and Matters with an Evil Eye, and are beſt pleaſed when things go backward, which is the worſt property in a Servant of a Prince or State. Therefore it is good for Princes, if they uſe *Ambitious Men*, to handle it ſo as they be ſtill Progreſſive, and not Retrograde: which becauſe it cannot be without in-

inconvenience, it is good not to uſe ſuch Natures at all. For if they riſe not with their Service, they will take order to make their Service fall with them. But ſince we have ſaid it were good not to uſe Men of *Ambitious Natures*, except it be upon neceſſity, it is fit we ſpeak in what caſes they are of neceſſity. Good Commanders in the Wars muſt be taken, be they never ſo *Ambitious*: For the uſe of their Service diſpenſeth with the reſt; and to take a Souldier without *Ambition*, is to pull off his Spurs. There is alſo great uſe of *Ambitious Men*, in being Skreens to Princes in matters of Danger and Envy: For no Man will take that part, except he be like a Seeld Dove, that mounts and mounts, becauſe he cannot ſee about him. There is uſe alſo of *Ambitious Men*, in pulling down the Greatneſs of any Subject that over-tops; as *Tiberius* uſed *Macro* in pulling down of *Sejanus*. Since therefore they muſt be uſed in ſuch caſes,

there

there resteth to speak how they are to be bridled, that they may be less *Dangerous*. There is less *Danger* of them, if they be of mean Birth, then if they be Noble; and if they be rather harsh of Nature, then Gracious and Popular: And if they be rather new raised, then grown cunning, and fortified in their Greatness. It is counted by some a weakness in Princes to have *Favourites*; but it is of all others the best Remedy against *Ambitious Great Ones*. For when the way of pleasuring and displeasuring lieth by the *Favourite*, it is impossible any other should be *Over-great*. Another means to curb them, is to ballance them by others as proud as they. But then there must be some middle Counsellours to keep things steady: For without that Ballast the Ship will roul too much. At the least a Prince may animate and inure some meaner Persons, to be as it were Scourges to *Ambitious Men*. As for the having of them obnoxious to ruine,

ine, if they be of fearful Natures it may do well; but if they be Stout and Daring, it may precipitate their Designs, and prove dangerous. As for the pulling of them down, if the Affairs require it, and that it may not be done with safety suddenly, the onely way is, the interchange continually of Favours and Disgraces; whereby they may not know what to expect, and be as it were in a wood. Of *Ambitions*, it is less harmful the *Ambition* to prevail in great things, then that other to appear in every thing: For that breeds confusion, and marres business. But yet it is less danger to have an *Ambitious* Man stirring in business, then great in dependances. He that seeketh to be eminent amongst able Men hath a great task; but that is ever good for the Publick; but he that plots to be the onely Figure amongst Ciphars, is the decay of an whole Age. *Honour* hath three things in it: The Vantage Ground to do good, the approach

to

to Kings and principal Perſons, and the raiſing of a Mans own Fortunes. He that hath the beſt of theſe intentions when he aſpireth, is an honeſt Man; and that Prince that can diſcern of theſe Intentions in another that aſpireth, is a wiſe Prince. Generally let Princes and States chooſe ſuch Miniſters as are more ſenſible of Duty, then of Riſing; and ſuch as love buſineſs rather upon Conſcience, then upon bravery, and let them diſcern a buſie Nature from a willing Mind.

Of Maſques and Triumphs.

XXXVII.

THeſe things are but Toys to come amongſt ſuch ſerious Obſervations. But yet, ſince Princes will have ſuch things, it is better they ſhould be graced

graced with Elegancy, then daubed with Coſt. *Dancing to Song* is a thing of great State and Pleaſure. I underſtand it, that the Song be in Quire, placed aloft, and accompanied with ſome broken Muſick, and the Ditty fitted to the Device. *Acting in Song*, eſpecially in *Dialogues*, hath an extreme good Grace: I ſay *Acting*, not *Dancing*, (for that is a mean and vulgar thing) and the *Voices* of the *Dialogue* would be ſtrong and manly, (a Baſe and a Tenour, no Treble) And the *Ditty* High and Tragical, not nice or dainty. *Several Quires* placed one over againſt another, and taking the Voice by Catches, *Anthem* wiſe, give great Pleaſure. *Turning Dances* into *Figure* is a childiſh Curioſity; and generally let it be noted, that thoſe things which I here ſet down, are ſuch as do naturally take the Senſe, and not reſpect petty Wonderments. It is true, the *Alterations* of *Scenes*, ſo it be quietly, and without noiſe, are things of great Beauty and Pleaſure:

for they feed and relieve the Eye, before it be full of the ſame Object. Let the *Scenes* abound with *Light*, ſpecially *Coloured* and *Varied*; and let the Maſquers, or any other that are to come down from the *Scene*, have ſome motions upon the *Scene* it ſelf, before their coming down; for it draws the Eye ſtrangely, and makes it with great pleaſure to deſire to ſee that it cannot perfectly diſcern. Let the *Songs* be *Loud* and *Cheerfull*, and not *Chirpings* or *Pulings*. Let the *Muſick* likewiſe be *Sharp* and *Loud*, and *Well placed*. The *Colours* that ſhew beſt by Candle-light, are White, Carnation, and a kind of Sea-water-Green, and *Oes* or *Spangs* as they are of no great Coſt, ſo they are of moſt Glory. As for *Rich Embroydery*, it is loſt, and not diſcerned. Let the *Suits* of the *Maſquers* be graceful, and ſuch as become the perſon when the Vizars are off, not after Examples of known Attires; Turks, Souldiers, Mariners, and the like. Let *Anti-maſques* not be long; they have

been

been commonly of Fools, Satyrs, Baboons, Wild-Men, Anticks, Beaſts, Spirits, Witches, Ethiopes, Pigmies, Turquets, Nymphs, Ruſticks, Cupids, Statua's, moving, and the like. As for *Angels*, it is not Comical enough to put them in *Anti-maſques*; And any thing that is hideous, as Devils, Gyants, is on the other ſide as unfit. But chiefly, let the *Muſick* of them be Recreative, and with ſome ſtrange Changes. Some *ſweet Odours* ſuddenly coming forth without any drops falling, are in ſuch a Company, as there is Steam and Heat, things of great pleaſure and refreſhment. *Double Maſques*, one of Men, another of Ladies, addeth State and Variety. But all is nothing, except the *Room* be kept clear and neat.

For *Juſts*, and *Turneys*, and *Barriers*, the glories of them are chiefly in the Chariots wherein the Challenges make their Entry, eſpecially if they be drawn with ſtrange beaſts; as Lions, Bears, Camels, and the like; or in

the Deviees of their Entrance, or in bravery of their Liveries, or in the goodly furniture of their Horſes and Armour. But enough of theſe toyes.

Of Nature in Men.

XXXVIII.

NATure is often Hidden, ſometimes Overcome, ſeldome Extinguiſhed. Force maketh *Nature* more violent in the Return, Doctrine and Diſcourſe maketh *Nature* leſs importune: but Cuſtome onely doth alter and ſubdue *Nature*. He that ſeeketh Victory over his *Nature*, let him not ſet himſelf too great nor too ſmall Taſks, for the firſt will make him dejected by often failings, and the ſecond will make him a ſmall Proceeder, though by often Prevaillings. And at the firſt let him practiſe with Helps as Swimmers do with bladders, or ruſhes; but after a time let him practiſe with diſ-

ad-

advantages, as Dancers do with thick ſhoes. For it breeds great Perfection, if the Practice be harder then the uſe. Where *Nature* is mighty, and therefore the Victory hard, the Degrees had need be, Firſt, to ſtay and arreſt *Nature* in time, like to him that would ſay over the four and twenty Letters when he was Angry, then to goe leſs in quantity; As if one ſhould in forbearing Wine, come from drinking Healths to a Draught at a Meal, and laſtly to diſcontinue altogether: but if a Man have the Fortitude and Reſolution to enfranchiſe himſelf at once, that is the beſt;

Optimus ille animi vindex, lædentia pectus
Vincula qui rupit, dedoluitque ſemel.

Neither is the Ancient Rule amiſs to bend *Nature* as a wand to a contrary Extream, whereby to ſet it right, underſtanding it where the contrary Extreme is no Vice. Let not a Man force a Habit upon himſelf with a perpetual Continuance, but with ſome

Intermiſſion; for both the Pauſe reinforceth the New Onſet: and if a Man that is not perfect be ever in practice, he ſhall as well practiſe his Errours, as his Abilities, and induce one Habit of both; and there is no means to help this, but by ſeaſonable Intermiſſion. But let not a Man truſt his Victory over his *Nature* too far, for *Nature* will lye buried a great time, and yet revive upon the Occaſion or Temptation. Like as it was with *Æſop's Damſel*, turned from a Cat to a Woman, who ſate very demurely at the Boards end, till a Mouſe ran before her. Therefore let a Man either avoid the Occaſion altogether, or put himſelf often to it, that he may be little moved with it. A Mans *Nature* is beſt perceived in privateneſs, for there is no Affectation in Paſſion, for that putteth a Man out of his precepts; and in a new Caſe or Experiment, for there Cuſtome leaveth him. They are happy Men whoſe *Natures* ſort with their Vocations, otherwiſe they may ſay,

Mul-

Multùm Incola fuit Anima mea, when they converse in those things they do not affect. In Studies whatsoever a Man commandeth upon himself, let him set hours for it; but whatsoever is agreeable to his *Nature*, let him take no care for any set Times, for his Thoughts will fly to it of themselves, so as the spaces of other business or Studies will suffice. A Mans *Nature* runs either to Herbs or Weeds; therefore let him seasonably water the one, and destroy the other.

Of Custome and Education.

XXXIX.

MEns Thoughts are much according to their Inclination, their Discourse and Speeches according to their Learning and infused Opinions; but their Deeds are after as they have

been *Accuſtomed*, And therefore, as *Machiavel* well noteth (though in an ill-favoured Inſtance) There is no truſting to the Force of Nature, nor to the bravery of Words, except it be Corroborate by *Cuſtome*. His Inſtance is, that for the atchieving of a deſperate Conſpiracy, a Man ſhould not reſt upon the fierceneſs of any Mans Nature, or his Reſolute Undertakings; but take ſuch an one as hath had his Hands formerly in bloud. But *Machiavel* knew not of a *Friar Clement*, not a *Ravillac*, nor a *Jaureguy*, nor a *Baltazer Gerard*; yet his Rule holdeth ſtill that nature, nor the Engagement of Words are not ſo forcible as *Cuſtomes*. Onely Superſtition is now ſo well advanced, that Men of the firſt bloud are as firm as Butchers by Occupation, and Votary Reſolution is made Equipollent to *Cuſtome*, even in matter of bloud. In other things the predominancy of *Cuſtome* is every where viſible, inſomuch as a Man would wonder to hear Men Profeſs,

Pro-

Proteſt, Engage, Give great Words, and then Do juſt as they have Done before, as if they were dead Images, and Engines moved onely by the Wheels of *Cuſtome*. We ſee alſo the Reign or Tyranny of *Cuſtome*, what it is. The *Indians* (I mean the Sect of their Wiſe Men) lay themſelves quietly upon a ſtack of Wood, and ſo ſacrifice themſelves by fire. Nay the Wives ſtrive to be burned with the Corpſes of their Husbands. The Lads of *Sparta* of ancient time, were wont to be ſcourged upon the Altar of *Diana* without ſo much as Queching. I remember in the beginning of *Queen Elizabeths* Time of *England*, an *Iriſh Rebel* condemned, put up a Petition to the *Deputy* that he might be hanged in a With, and not in an Halter, becauſe it had been ſo uſed with former *Rebels*. There be *Monks* in *Ruſſia*, for Penance, that will ſit a whole night in a Veſſel of Water, till they be ingaged with hard Ice. Many Examples may be put of the Force of *Cu-*

ſtome, both upon mind and body. Therefore ſince *Cuſtome* is the principal Magiſtrate of Mans life, let Men by all means endeavour to obtain good *Cuſtomes.* Certainly *Cuſtome* is moſt perfect when it beginneth in young years: This we call *Education*, which is in Effect but an *early Cuſtome.* So we ſee in Languages, the Tongue is more pliant to all Expreſſions and Sounds, the Joynts are more Supple to all Feats of Activity and motions in Youth then afterwards. For it is true, the late Learners cannot ſo well take the plie, except it be in ſome minds that have not ſuffered themſelves to fix, but have kept themſelves open and prepared to receive continual amendment, which is exceeding rare. But if the Force of *Cuſtome*, Simple and Separate, be great, the Force of *Cuſtome* Copulate, and Conjoyned, and Collegiate is far greater. For there Example teacheth, Company comforteth, Emulation quickneth, Glory raiſeth: So as in ſuch Places the

the Force of *Custome* is in his Exaltation. Certainly the great multiplication of Vertues upon humane Nature resteth upon Societies well Ordained and Disciplined: for Commonwealths and good Governments do nourish Vertue Grown, but do not much mend the Seeds. But the misery is, that the most effectual Means are now applied to the Ends least to be desired.

Of Fortune.

XL.

IT cannot be denied, but outward accidents conduce much to *Fortune:* Favour, Opportunity, Death of others, Occasion fitting Vertue. But chiefly the mould of a Mans *Fortune* is in his own hands. *Faber quisque Fortunæ suæ*; saith the Poet. And the most frequent of External Causes is, that the Folly of one Man is the

Fortune

Fortune of another. For no Man proſpers ſo ſuddenly, as by others Errours. *Serpens niſi Serpentem comederit non fit Draco.* Overt and Apparent Vertues bring forth Praiſe; but there be Secret and Hidden Vertues that bring forth *Fortune.* Certain Deliveries of a Mans ſelf, which have no Name. The *Spaniſh* Name, *Deſemboltura*, partly expreſſeth them, when there be not Stonds nor Reſtiveneſs in a Mans Nature, but that the Wheels of his Mind keep way with the Wheels of his *Fortune.* For ſo *Livie* (after he had deſcribed *Cato Major*, in theſe words, *In illo viro, tantum Robur Corporis & Animi fuit, ut quocunque loco natus eſſet, Fortunam ſibi facturus videretur*) falleth upon that that he had, *Verſatile Ingenium.* Therefore if a Man look ſharply and attentively, he ſhall ſee *Fortune*: For though ſhe be blind, yet ſhe is not inviſible. The Way of *Fortune* is like the *Milken Way* in the Skie, which is a Meeting or Knot of a number of ſmall Stars;

Stars; not ſeen aſunder, but giving Light together: So are there a number of little, and ſcarce diſcerned Vertues, or rather Faculties and Cuſtomes that make Men *Fortunate*. The *Italians* note ſome of them, ſuch as a Man would little think. When they ſpeak of one that cannot do amiſs, they will throw in into his other Conditions that he hath, *Poco di Matto*. And certainly there be not two more *Fortunate* Properties, then to have a *Little* of the *Fool*, and not *Too much* of the *Honeſt*. Therefore extreme Lovers of their Country, or Maſters, were never *Fortunate*, neither can they be. For when a Man placeth his Thoughts without himſelf, he goeth not his own way. An haſty *Fortune* maketh an Enterpriſer, and Remover; the *French* hath it better, *Enterprenant*, or *Remuant*) but the exerciſed *Fortune* maketh the able Man. *Fortune* is to Honoured and Reſpected, and it be but for her Daughters, *Confidence*, and *Reputation*:

tion: For thoſe two Felicity breedeth; the firſt within a Mans Self, the later in others towards him. All wiſe Men to decline the Envy of their own Vertues, uſe to aſcribe them to Providence and *Fortune*; for ſo they may the better aſſume them: And beſides, it is Greatneſs in a Man to be the Care of the Higher Power. So *Cæſar* ſaid to the Pilot in the Tempeſt, *Cæſarem portas, & Fortunam ejus.* So *Sylla* choſe the Name of *Felix*, and not of *Magnus*. And it hath been noted, that thoſe that aſcribe openly too much to their own Wiſdome and Policy end *Infortunate.* It is written, That *Timotheus* the *Athenian*, after he had, in the Account he gave to the State of his Government, often interlaced his Speech; *And in this Fortune had no part*, never proſpered in any thing he undertook afterwards. Certainly there be, whoſe *Fortunes* are like *Homers Verſes*, that have a Slide and Eaſineſs more then the Verſes of other Poets;

as

as *Plutarch* ſaith of *Timoleons Fortune*, in reſpect of that of *Ageſilaus*, or *Epaminondas*: And that this ſhould be, no doubt it is much in a Mans ſelf.

Of Uſury.

XLI.

MAny have made witty Invectives againſt *Uſury*. They ſay that it is pity the devil ſhould have Gods part, which is the *Tythe*. That the *Uſurer* is the greateſt Sabbath-breaker, becauſe his Plough goeth every Sunday. That the *Uſurer* is the *Drone* that *Virgil* ſpeaketh of:

Ignavum fucos pecus à præſepibus arcent.

That the *Uſurer* breaketh the firſt Law that was made for Mankind after the Fall; which was, *In ſudore vultus tui comedes panem tuum*, not *In ſudore vultus alieni*. That *Uſurers* ſhould

ſhould have Orenge-tawny Bonnets, becauſe they do *Judaize.* That it is againſt Nature for *Money* to beget *Money*, and the like. I ſay this onely, that *Uſury* is a *Conceſſum propter duritiem cordis:* For ſince there muſt be Borrowing and Lending, and Men are ſo hard of Heart, as they will not lend freely, *Uſury* muſt be permitted. Some others have made Suſpicious and Cunning Propoſitions of Banks, diſcovery of Mens Eſtates, and other Inventions, but few have ſpoken of *Uſury* uſefully. It is good to ſet before us the *Incommodities* and *Commodities* of *Uſury*, that the good may be either Weighed out, or Culled out; and warily to provide, that while we make forth to that which is better, we meet not with that which is worſe.

The *Diſcommodities* of *Uſury* are. Firſt, That it makes fewer Merchants: For were it not for this Lazy Trade of *Uſury*, Money would not lie ſtill, but would in great part be employed upon

upon Merchandizing, which is the *Vena porta* of Wealth in a State. The Second, That it makes poor Merchants. For as a Farmer cannot husband his Ground ſo well, if he ſit at a great Rent, ſo the Merchant cannot drive his Trade ſo well, if he ſit at great *Vſury*. The Third is incident to the other two; and that is, The decay of Cuſtomes of Kings or States, which Ebbe or Flow with Merchandizing. The Fourth, That it bringeth the Treaſure of a Realm or State into a few hands. For the Uſurer being at Certainties, and others at Uncertainties, at the end of the Game moſt of the Money will be in the Box; and ever a State flouriſheth, when Wealth is more equally ſpread. The Fifth, That it beats down the price of Land: For the employment of Money is chiefly either Merchandizing or Purchaſing; and *Vſury* way-layes both. The Sixth, That it doth dull and damp all Induſtries, Improvements, and new Inventions,

wherein

wherein Money would be ſtirring, if it were not for this Slug. The laſt, That it is the Canker and Ruine of many Mens Eſtates, which in proceſs of time breeds a publick Poverty.

On the other ſide, the *Commodities* of *Uſury* are: Firſt, That howſoever *Uſury* in ſome reſpect hindreth Merchandizing, yet in ſome other it advanceth it. For it is certain, that the greateſt part of Trade is driven by young Merchants, upon borrowing at Intereſt: So as if the *Uſurer* either call in, or keep back his Money, there will enſue preſently a great ſtand of Trade. The Second is, That were it not for this eaſie borrowing upon *Intereſt*, Mens neceſſities would draw upon them a moſt ſudden undoing, in that they would be forced to ſell their Means (be it Lands or Goods) far under foot; and ſo, whereas *Uſury* doth but gnaw upon them, bad Markets would ſwallow them quite up. As for Morgaging or Pawning, it will little mend the matter; for

for either Men will not take Pawns without *Use*, or if they do, they will look preciſely for the Forfeiture. I remember a cruel Moneyed Man in the Countrey that would ſay, The devil take this *Usury*, it keeps us from Forfeitures of Morgages and Bonds. The Third and laſt is, That it is a vanity to conceive, that there would be ordinary borrowing without profit; and it is impoſſible to conceive the number of Inconveniencies that will enſue, if borrowing be cramped: Therefore to ſpeak of the aboliſhing of *Usury* is idle. All States have ever had it in one kinde, or rate or other; ſo as that opinion muſt be ſent to *Utopia*.

To ſpeak now of the *Reformation* and *Reiglement* of *Usury*, how the *Diſcommodities* of it may be beſt avoided, and the *Commodities* retained. It appears by the balance of *Commodities* and *Diſcommodities* of *Usury*, two things are to be reconciled: The one, That the *Tooth* of *Usury* be

be grinded, that it bite not too much: The other, that there be left open a means to invite Moneyed Men to lend to the Merchants, for the Continuing and Quickning of Trade. This cannot be done, except you introduce two several *Sorts* of *Usury*, a *Less*, and a *Greater*. For if you reduce *Usury* to one Low Rate, it will ease the common Borrower, but the Merchant will be to seek for money. And it is to be noted, That the Trade of Merchandize, being the most Lucrative, may bear *Usury* at a good Rate; other Contracts not so.

To serve both Intentions, the way would be briefly thus: That there be *Two Rates* of *Usury*, the one Free and General for all, the other under *Licence* onely to *Certain Persons*, and in *Certain Places* of *Merchandizing*. First therefore, let *Usury in general be reduced to Five in the Hundred*, and let that Rate be Proclaimed to be Free and Current; and let the State shut it self out to take any penalty

nalty for the ſame. This will preſerve Borrowing from any general Stop or Dryneſs. This will eaſe infinite Borrowers in the Countrey. This will in good part raiſe the price of Land, becauſe Land Purchaſed at Sixteen years Purchaſe, will yield Six in the Hundred, and ſomewhat more, whereas this Rate of Intereſt yields but Five. This by like reaſon will Encourage and Edge Induſtrious and Profitable Improvements, becauſe many will rather venture in that kind, then take Five in the Hundred, eſpecially having been uſed to greater Profit. Secondly, Let there be *Certain Perſons Licenced to Lend to known Merchants*, upon *Vſury* at a *High Rate*; and let it be with the Cautions following. Let the Rate be, even with the Merchant himſelf, ſomewhat more eaſie, then that he uſed formerly to pay: For by that means all Borrowers ſhall have ſome eaſe by this Reformation, be he Merchant, or whoſoever. Let it be no Bank or Common

Common Stock, but every Man be Maſter of his own Money. Not that I altogether mislike banks, but they will hardly be brooked, in regard of certain ſuſpicions. Let the State be anſwered ſome ſmall matter for the Licence, and the reſt left to the Lender; for if the Abatement be but ſmall, it will no whit diſcourage the Lender. For he, for Example, that took before Ten or Nine in the Hundred, will ſooner deſcend to Eight in the Hundred, then give over his trade of *Uſury*, and go from certain Gains to Gains of Hazard. Let theſe licenſed Lenders be in Number Indefinite, but reſtrained to certain principal Cities and Towns of Merchandizing, for then they will be hardly able to colour other Mens moneys in the Country, ſo as the *Licence* of *Nine* will not ſuck away the current *Rate of Five*; for no Man will Lend his moneys far off, nor put them into unknown hands.

If it be objected, that this doth in

a sort Authorize *Usury*, which before was in some places but Permissive: The Answer is, that it is better to mitigate *Usury* by *Declaration*, then to suffer it to Rage by *Connivence*.

Of Youth and Age.

XLII.

A Man that is *Young in years*, may be Old in Hours, if he have lost no time, but that hapneth rarely. Generally *Youth* is like the first Cogitations, not so Wise as the second; for there is a *Youth* in thoughts as well as in Ages: And yet the Invention of *Young Men* is more lively then that of Old, and Imaginations stream into their minds better, and, as it were, more Divinely. Natures that have much heat, and great and violent desires and perturbations, are not ripe for Action till they have passed the Meridian of their years; As it was with

with *Julius Cæsar*, and *Septimius Severus*, of the latter of whom it is said; *Juventutem egit Erroribus, imò Furoribus plenam*; and yet he was the ablest Emperour almost of all the List. But reposed Natures may do well in *Youth*, as it is seen in *Augustus Cæsar*, *Cosmus* Duke of *Florence*, *Gaston de Fois*, and others. On the other side, Heat and Vivacity in *Age* is an excellent Composition for business. *Young Men* are fitter to invent then to judge, fitter for Execution then for Counsel, and fitter for new projects then for settled business. For the Experience of *Age* in things that fall within the compass of it, directeth them, but in new things abuseth them. The Errours of *Young Men* are the ruine of business; but the Errours of *Aged Men* amount but to this, that more might have been done or sooner. *Young Men* in the conduct and mannage of Actions embrace more then they can hold, stir more then they can quiet, fly to the end without consideration of the means

means and degrees, purſue ſome few Principles which they have chanced upon abſurdly, care not to innovate, which draws unknown Inconveniencies. Uſe extream Remedies at firſt, And that which doubleth all Errours, will not acknowledge or retract them, like an unready Horſe, that will neither Stop nor Turn. *Men* of *Age* object too much, conſult too long, adventure too little, repent too ſoon, and ſeldome drive buſineſs home to the full period; but content themſelves with a mediocrity of Succeſs. Certainly it is good to compound Employments of both; for that will be good for the *Preſent*, becauſe the vertues of either *Age* may correct the defects of both, and good for Succeſſion, that *Young Men* may be Learners, while *Men* in *Age* are Actours. And laſtly, good for *Extern Accidents*, becauſe Authority followeth *Old Men*, and Favour and Popularity *Youth*. But for the moral part perhaps *Youth* will have the preheminence, as *Age*

hath for the politick. A certain *Rabbine* upon the Text; *Your Young Men shall see visions, and your Old Men shall dream dreams*, inferreth, that *Young Men* are admitted nearer to God then *Old*, because *Vision* is a clearer Revelation then a *Dream*. And certainly the more a Man drinketh of the World, the more it intoxicateth; and *Age* doth profit rather in the powers of Understanding, then in the Vertues of the Will and Affections. There be some have an Over-early Ripeness in their years which fadeth betimes: These are first such as have brittle Wits, the Edge whereof is soon turned; such as was *Hermogenes* the *Rhetorician*, whose Books are exceeding Subtil, who afterwards waxed Stupid. A second sort is of those that have some natural Dispositions which have better grace in *Youth* then in *Age:* such as is a fluent & luxurient speech, which becomes *Youth* well, but not *Age:* So *Tully* saith of *Hortensius*, *Idem manebat, neque idem decebat.* The third is of

of ſuch as take too high a ſtrain at the firſt, and are magnanimous more then Tract of years can uphold; As was *Scipio Affricanus*, of whom *Livy* ſaith in effect, *Ultima primis cedebant.*

Of Beauty.

XLIII.

VErtue is like a rich Stone, beſt plain ſet; and ſurely Vertue is beſt in a Body that is comely, though not of delicate Features, and that hath rather Dignity of Preſence, then *Beauty* of Aſpect. Neither is it almoſt ſeen that very *Beautifull Perſons* are otherwiſe of great Vertue, as if Nature were rather buſie not to erre, then in labour to produce Excellency; and therefore they prove accompliſhed, but not of great Spirit, and ſtudy rather Behaviour then Vertue. But this holds not always; for *Auguſtus Cæſar*, *Titus Veſpaſianus*, *Philip le Belle* of *France*, *Edward* the *Fourth* of *England*, *Alcibiades* of *Athens*, *Iſmael* the

Sophy of Persia, were all High and Great Spirits, and yet the most *Beautifull Men* of their Times. In *Beauty* that of Favour is more then that of Colour; and that of decent and gracious motion more then that of Favour. That is the best part of *Beauty* which a Picture cannot express, no nor the first sight of the Life. There is no excellent *Beauty* that hath not some Strangeness in the Proportion. A Man cannot tell whether *Apelles* or *Albert Durer* were the more Trifler: whereof the one would make a Personage by Geometrical Proportions, the other by taking the best Parts out of divers Faces to make one excellent. Such Personages I think would please no body but the Painter that made them. Not but I think a Painter may make a better Face then ever was, but he must do it by a kind of Felicity, (as a musitian that maketh an excellent Ayre in musick) and not by Rule. A Man shall see Faces, that if you examine them part by part, you

you ſhall find never a good, and yet all together do well. If it be true that the principal part of *Beauty* is in decent motion, certainly it is no marvel, though *Perſons* in *Years* ſeem many times more amiable, *Pulchrorum Autumnus Pulcher*; for no *Youth* can be comely but by pardon, and conſidering the *Youth* as to make up the comelineſs. *Beauty* is as Summer-Fruits, which are eaſie to corrupt, and cannot laſt, and for the moſt part it makes a diſſolute *Youth*, and an *Age* a little out of countenance: but yet certainly again, if it light well, it maketh Vertues ſhine, and Vices bluſh.

Of Deformity.

XLIV.

Deformed Perſons are commonly even with Nature; for as Nature hath done ill by them, ſo do they by

Nature, being for the moſt part (as the Scripture ſaith) *Void of natural Affection*, and ſo they have their Revenge of Natures. Certainly there is a conſent between the body and the mind, and where Nature erreth in the one, ſhe ventureth in the other; *Ubi peccat in uno, periclitatur in altero.* But becauſe there is in Man an Election touching the Frame of his mind, and a Neceſſity in the Frame of his body, the Stars of natural Inclination are ſometimes obſcured by the Sun of Diſcipline and Vertue: Therefore it is good to conſider of *Deformity*, not as a Sign which is more deceiveable, but as a Cauſe which ſeldome faileth of the Effect. Whoſoever hath any thing fixed in his Perſon that doth induce Contempt, hath alſo a perpetual Spur in himſelf to reſcue and deliver himſelf from Scorn. Therefore all *Deformed Perſons* are extream bold. Firſt, as in their own Defence, as being expoſed to Scorn, but in proceſs of Time, by a general Habit. Alſo

Also it stirreth in them industry, and especially of this kind, to watch and observe the Weakness of others, that they may have somewhat to repay. Again, in their Superiours it quencheth Jealousie towards them, as Persons that they think they may at pleasure despise, and it layeth their Competitours and Emulatours asleep, as never believing they should be in possibility of advancement, till they see them in Possession, so that upon the matter in a great Wit *Deformity* is an advantage to Rising. Kings in ancient Times (and at this present in some Countreys) were wont to put great Trust in *Eunuchs*; because they that are envious towards all, are more obnoxious and officious towards one. But yet their Trust towards them hath rather been as to good Spials, and good Whisperers, then good Magistrates and Officers. And much like is the Reason of *Deformed Persons*. Still the ground is, they will if they be of Spirit, seek to free themselves

from Scorn, which muſt be either by Vertue or malice: and therefore let it not be marvelled if ſometimes they prove excellent Perſons; as was *Ageſilaus*, *Zanger* the Son of *Solyman*, *Æſop*, *Gaſca* Preſident of *Peru*, and *Socrates* may go likewiſe amongſt them, with others.

Of Building.

XLV.

Houſes are built to live in, and not to look on: Therefore let uſe be preferred before Uniformity, except where both may be had. Leave the goodly Fabricks of *Houſes*, for Beauty onely, to the *Enchanted Palaces* of the *Poets*, who build them with ſmall Coſt. He that builds a fair *Houſe* upon an *ill Seat*, committeth himſelf to Priſon. Neither do I reckon it an *ill Seat* onely where the Air is unwholeſome, but likewiſe where the Air is un-

unequal; As you ſhall ſee many fine *Seats* ſet upon a knap of Ground, environed with higher Hills round about it, whereby the Heat of the Sun is pent in, and the Wind gathereth as in Troughs; ſo as you ſhall have, and that ſuddenly, as great Diverſity of Heat and Cold, as if you dwelt in ſeveral Places. Neither is it *ill Air* onely that maketh an *ill Seat*, but ill Ways, ill Markets: And if you will conſult with *Momus*, ill Neighbours. I ſpeak not of any more: Want of Water, Want of Wood, Shade and Shelter, Want of Fruitfulneſs, and mixture of Grounds of ſeveral Natures, Want of Proſpect, Want of level Grounds, Want of Places at ſome near Diſtance for Sports of Hunting, Hawking, and Races; Too near the Sea, too remote, having the Commodity of Navigable Rivers, or the Diſcommodity of their Overflowing; Too far off from great Cities, which may hinder Buſineſs, or too near them which Lurcheth all Proviſions, and

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maketh every thing dear: Where a Man hath a great living laid together, and where he is ſcanted; All which, as it is impoſſible perhaps to find together, ſo it is good to know them, and think of them, that a Man may take as many as he can; And if he have ſeveral Dwellings that he ſort them ſo, that what he wanteth in the One, he may find in the Other. *Lucullus* anſwered *Pompey* well, Who when he ſaw his Stately Galleries and Rooms ſo large and lightſome in one of his *Houſes*, ſaid, *Surely an excellent Place for Summer, but how do you in Winter? Lucullus* anſwered, *Why do you not think me as wiſe as ſome Fowl are, that ever change their aboad towards the Winter?*

To paſs from the *Seat* to the *Houſe* it ſelf, we will do as *Cicero* doth in the Oratours Art, Who writes Books *De Oratore*, and a Book he entitles *Orator*; whereof the Former delivers the Precepts of the *Art*, and the Latter the *Perfection*. We will therefore deſcribe

ſcribe a *Princely Palace*, making a brief model thereof. For it is ſtrange to ſee now in *Europe* ſuch Huge *Buildings*, as the *Vatican*, and *Eſcurial*, and ſome others be, and yet ſcarce a very fair Room in them.

Firſt therefore I ſay you cannot have a perfect *Palace*, except you have two ſeveral Sides; a Side for the *Banket*, as is ſpoken of in the book of *Heſter*, and a Side for the *Houſhold*; the one for Feaſts and Triumphs, and the other for Dwelling. I underſtand both theſe Sides to be not onely Returns, but Parts of the *Front*, and to be uniform without, though ſeverally Partitioned within, and to be on both Sides of a great and *ſtately Tower* in the midſt of the *Front*, that as it were joyneth them together on either hand. I would have on the Side of the *Banket* in front one onely *Goodly Room* above Stairs of ſome fourty foot high, and under it a Room for a *Dreſſing* or *Preparing Place* at times of Triumphs. On the other Side, which is

the

the *Houſhold* Side, I wiſh it divided at the firſt into a *Hall* and a *Chappel* (with a Partition between) both of good ſtate and bigneſs, and thoſe not to go all the length, but to have at the further end, a *Winter* and a *Summer Parler*, both Fair: and under theſe Rooms, a Fair and Large *Celler* ſunke under Ground; and likewiſe ſome *Privy Kitchins*, with *Butteries* and *Pantries* and the like. As for the *Tower*, I would have it two Stories, of eighteen foot high apiece above the two Wings, and a goodly *Leads* upon the Top, railed with Statua's interpoſed, and the ſame *Tower* to be divided into Rooms, as ſhall be thought fit. The Stairs likewiſe to the upper Rooms, let them be upon a Fair open *Newel*, and finely railed in with *Images* of *Wood*, caſt into a braſs Colour, and a very fair *Landing Place* at the Top. But this to be, if you do not point any of the lower Rooms for a Dining Place of Servants, for otherwiſe you ſhall

ſhall have the Servants Dinner after your own. For the ſteam of it will come up as in a Tunnel. And ſo much for the *Front*, onely I underſtand the Heighth of the firſt Stairs to be ſixteen Foot, which is the Heighth of the Lower Room.

Beyond this *Front* is there to be a fair *Court*, but three ſides of it of a far lower Building then the *Front*. And in all the four Corners of that Court fair Stair-Caſes, caſt into *Turrets* on the out-ſide, and not within the Row of *Buildings* themſelves. But thoſe *Towers* are not to be of the heigth of the *Front*, but rather proportionable to the lower *Building*. Let the *Court* not be Paved, for that ſtriketh up a great Heat in Summer, and much Cold in Winter; but onely ſome Side-Alleys, with a Croſs, and the *Quarters* to Graze being kept Shorn, but not too near Shorn. The *Row* of *Return* on the *Banquet Side*, let it be all *Stately Galleries*; in which *Galleries* let there be three, or five

five fine *Cupola's* in the length of it, placed at equal diſtance, and fine *Coloured Windows* of ſeveral Works. On the Houſhold Side, *Chambers* of *Preſence* and ordinary Entertainments, with ſome *Bed Chambers*, and let all three Sides be a double Houſe, without Thorow-Lights on the Sides, that you may have Rooms from the Sun, both for Fore-noon and After-noon. Caſt it alſo, that you may have Rooms both for Summer and Winter, Shady for Summer, and Warm for Winter. You ſhall have ſometimes fair *Houſes* ſo full of Glaſs, that one cannot tell where to become to be out of the Sun or Cold: For *Inbowed Windowes* I hold them of good uſe; (in Cities indeed *Upright* do better, in reſpect of the Uniformity towards the Street) for they be pretty Retireing Places for Conference; and beſides, they keep both the Wind and the Sun off: For that which would ſtrike almoſt through the Room, doth ſcarce paſs the *Window*. But let them

be

be but few, four in the *Court* on the ſides onely.

Beyond this *Court* let there be an *Inward Court* of the ſame Square and Heighth, which is to be environed with the *Garden* on all ſides; and in the in-ſide Cloyſtered upon all Sides upon Decent and Beautiful Arches, as high as the firſt Story. On the *Under Story* towards the *Garden*, let it be turned to a *Grotta*, or place of Shade or Eſtivation; and onely have opening and *Windows* towards the *Garden*, and be level upon the Floor, no whit ſunk under Ground, to avoid all Dampiſhneſs: And let there be a *Fountain*, or ſome fair *Work of Statua's* in the midſt of this *Court*, and to be Paved as the other Court was. Theſe Buildings to be for *Privy Lodgings* on both Sides, and the End for *Privy Galleries*: Whereof you muſt fore-ſee, that one of them be for an *Infirmary*, if the Prince or any ſpecial Perſon ſhould be Sick, with *Chambers*, *Bed-Chamber*, *Anticamera*, and

Re-

Recamera joyning to it: This upon the ſecond Story. Upon the *Ground Story* a fair *Gallery*, *Open* upon *Pillars*; and upon the *third Story* likewiſe, an *Open Gallery* upon *Pillars*, to take the Proſpect and Freſhneſs of the *Garden*. At both Corners of the further Side, by way of Return, let there be two Delicate or Rich *Cabinets*, daintily Paved, richly Hanged, Glazed with *Chryſtalline Glaſs*, and a rich *Cupola* in the midſt, and all other Elegancy that may be thought upon. In the *Upper Gallery* too I wiſh that there may be, if the Place will yield it, ſome *Fountains* running in divers Places from the Wall, with ſome fine Avoidances. And thus much for the model of the Palace; ſave that you muſt have, before you come to the *Front*, three Courts: A *Green Court Plain*, with a Wall about it, a *Second Court* of the ſame, but more Garniſhed, with little Turrets, or rather Embelliſhments upon the Wall: And a *Third Court*, to make

a Square with the *Front*, but not to be Built, nor yet Encloſed with a Naked Wall, but Encloſed with *Tarraſſes*, Leaded aloft, and fairly Garniſhed on the three Sides; and Cloyſtered on the in-ſide with Pillars, and not with Arches below. As for *Offices*, let them ſtand at diſtance with ſome *Low Galleries*, to paſs from them to the *Palace* it ſelf.

Of Gardens.

XLVI.

GOD *Almighty* firſt Planted a *Garden*: and indeed it is the pureſt of Humane pleaſures. It is the greateſt refreſhment to the Spirits of Man; without which *Buildings* and *Palaces* are but Groſs Handy-works. And a Man ſhall ever ſee, that when Ages grow to Civility and Elegancy, Men come to *Build Stately*, ſooner then to *Garden Finely*: As if *Gardening*

dening were the greater Perfection. I do hold it in the Royal Ordering of *Gardens*, there ought to be *Gardens* for all the *Moneths* in the Year, in which, ſeverally, things of Beauty may be then in ſeaſon. For *December* and *January*, and the latter part of *November*, you muſt take ſuch things as are green all Winter; Holly, Ivy, Bayes, Juniper, Cypreſs Trees, Eugh, Pine-Apple-Trees, Fir-Trees, Roſemary, Lavender, Periwinckle the White, the Purple, and the Blew, Germander, Flags, Orenge-Trees, Lemon-Trees, and Mirtles, if they be ſtoved, and Sweet Marjoram warm ſet. There followeth for the latter part of *January* and *February*, the Mezerion Tree, which then bloſſomes, Crocus Vernus, both the Yellow and the Gray, Prim-Roſes, Anemones, the Early Tulippa, Hiacynthus Orientalis, Chamairis, Frettellaria. For *March* there comes Violets, ſpecially the Single Blew, which are the Earlieſt, the Yellow Daffadil, the Dazy, the Al-

Almond-Tree in Bloſſome, the Peach-Tree in Bloſſome, the Cornelian-Tree in Bloſſome, Sweet-Briar. In *April* follow, the double White Violet, the Wall-Flower, the Stock Gilly-Flower, the Couſlip, Flower-de-Lices, and Lillies of all Natures, Roſemary-Flowers, the Tulippa, the Double Piony, the Pale Daffadil, the French Hony-Suckle, the Cherry-Tree in Bloſſome, the Dammaſin and Plum-Trees in Bloſſome, the White Thorn in Leaf, the Lelack-Tree. In *May* and *June* comes Pincks of all ſorts, ſpecially the Bluſh Pinck, Roſes of all kinds, except the Muſk, which comes later, Hony-Suckles, Strawberries, Bugloſs, Columbine, the French Marygold, Flos Africanus, Cherry-Tree in Fruit, Ribes, Figs in Fruit, Raſps, Vine Flowers, Lavender in Flowers, the Sweet Satyrian with the White Flower, Herba Muſcaria, Lilium Convallium, the Apple-Tree in Bloſſome. In *July* come Gilly-Flowers of all Varieties, Muſk-Roſes, the Lime-Tree in Bloſſome,

ſome, Early Pares and Plums in Fruit, Ginnitings, Quadlings. In *Auguſt* come Plums of all ſorts in Fruit, Pares, Apricocks, Berberies, Filberds, Muſk-Melons, Monks Hoods of all colours. In *September* comes Grapes, Apples, Poppeies of all colours, Peaches, Melo-Cotones, Nectarines, Cornelians, Wardens, Quinces. In *October*, and the beginning of *November* come Services, Medlars, Bulliſes; Roſes Cut or Removed to come late, Hollyokes and ſueh like. Theſe particulars are for the *Climate* of *London*: But my meaning is perceived, that you may have *Ver Perpetuum*, as the place affords.

And becauſe the *Breath* of Flowers is far Sweeter in the Aire, (where it comes and goes, like the Warbling of Muſick) then in the hand, therefore nothing is more fit for that Delight, then to know what be the *Flowers* and *Plants* that do beſt perfume the Air. Roſes Damaſk and Red are Flowers of their Smells, ſo that you may

may walk by a whole Row of them, and find nothing of their Sweetneſs; yea, though it be in a Mornings Dew. Bayes likewiſe yield no Smell as they grow, Roſemary little, nor Sweet Marjoram. That which above all others yields the *Sweeteſt Smell* in the *Air*, is the Violet, ſpecially the White double Violet, which comes twice a year, about the middle of *April*, and about *Bartholomew-tide*. Next to that is the Musk-Roſe, then the Strawberry Leaves dying with a moſt excellent Cordial Smell. Then the Flower of the Vines, it is a little duſt like the duſt of a bent, which grows upon the Cluſter in the firſt coming forth. Then Sweet-Briar, then Wall-Flowers, which are very delightfull to be ſet under a Parler, or lower Chamber Window. Then Pincks and Gilly-Flowers, ſpecially the matted Pinck, and Clove Gilly-Flower. Then the Flowers of the Lime tree. Then the Honey-Suckles, ſo they be ſomewhat a far off. Of Bean-Flowers I ſpeak not,

not, becauſe they are Field Flowers. But thoſe which *perfume* the Air moſt delightfully, not *paſſed by* as the reſt, but being *Trodden upon* and *Cruſhed*, are three, that is, Burnet, Wild-Time, and Water-Mints. Therefore you are to ſet whole Allies of them to have the Pleaſure when you walk or tread.

For *Gardens* (ſpeaking of thoſe which are indeed *Prince-like*, as we have done of *Buildings*) the Contents ought not well to be under *thirty Acres of Ground*, and to be divided into three parts; a *Green* in the Entrance, a *Heath* or *Deſart* in the going forth, and the *Main Garden* in the midſt, beſides *Alleys* on both Sides. And I like well that four Acres of Ground be aſſigned to the *Green*, ſix to the *Heath*, four and four to either *Side*, and twelve to the *Main Garden*. The *Green* hath two pleaſures; the one, becauſe nothing is more pleaſant to the Eye then green Graſs kept finely ſhorn; the other, becauſe it will

will give you a fair Alley in the midſt, by which you may go in front upon a *Stately Hedge*, which is to encloſe the *Garden*. But becauſe the Alley will be long, and in great Heat of the Year, or Day, you ought not to buy the ſhade in the *Garden*, by going in the Sun through the *Green*; therefore you are of either *Side* the *Green* to plant a *Covert Alley* upon Carpenters Work, about twelve foot in Heighth, by which you may go in ſhade into the *Garden*. As for the making of *Knots* or *Figures*, with *Divers Coloured Earths*, that they may lye under the Windows of the Houſe on that Side which the *Garden* ſtands, they be but toyes, you may ſee as good ſights many times in Tarts. The *Garden* is beſt to be ſquare, encompaſſed on all the four Sides with a *Stately Arched Hedge*: The *Arches* to be upon *Pillars* of Carpenters Work, of ſome ten foot high, and ſix foot broad, and the *Spaces* between of the ſame Dimenſion with the *Breadth* of the

the *Arch.* Over the *Arches* let there be an *Entire Hedge* of ſome four foot high, framed alſo upon Carpenters Work, and upon the *Upper Hedge*, over every *Arch*, a little *Turnet*, with a *Belly*, enough to receive a *Cage* of *Birds*; and over every *Space* between the *Arches* ſome other little *Figure*, with broad Plates of *Round Coloured Glaſs* gilt, for the *Sun* to play upon. But this *Hedge* I intend to be raiſed upon a *Bank*, not ſteep, but gently slope, of ſome ſix foot, ſet all with *Flowers.* Alſo I underſtand that this *Square* of the *Garden*, ſhould not be the whole breadth of the Ground, but to leave on either Side Ground enough for diverſity of *Side Alleys*, unto which the two *Covert Alleys* of the *Green* may deliver you; but there muſt be no *Alleys* with *Hedges* at either end of this great *Incloſure:* not at the *Higher End*, for letting your proſpect upon this fair Hedge from the *Green*; nor at the *Further End*, for letting your proſpect from the Hedge,

Hedge through the Arches upon the *Heath.*

For the ordering of the Ground within the *Great Hedge*, I leave it to Variety of Deviee, Adviſing nevertheleſs, that whatſoever form you caſt it into, firſt it be not too buſie, or full of Work; Wherein I, for my part, do not like *Images cut out* in *Juniper* or other *Garden-ſtuff*, they be for Children. *Little low Hedges*, Round like Welts, with ſome pretty *Pyramids*, I like well: And in ſome places *Fair Columns* upon Frames of Carpenters Work. I would alſo have the *Alleys*, Spacious and Fair. You may have *Cloſer Alleys* upon the *Side Grounds*, but none in the *Main Garden.* I wiſh alſo in the very middle a *Fair Mount* with three Aſcents and Alleys, enough for four to walk abreaſt, which I would have to be perfect Circles without any Bulwarks or Imboſments, and the *whole Mount* to be thirty foot high, and ſome fine *Banketting Houſe* with ſome *Chimneys* neatly caſt, and

without too much *Glaſs.*

For *Fountains*, they are a great Beauty and Refreſhment; but *Pools* mar all, and make the *Garden* unwholeſome, and full of Flies and Frogs. *Fountains* I intend to be of two Natures, the one that *Sprinkleth* or *Spouteth Water*, the other a *Fair Receipt* of *Water*, of ſome thirty or fourty foot ſquare, but without Fiſh, or ſlime, or mud. For the firſt, the *Ornaments* of *Images Gilt*, or of *Marble*, which are in uſe, do well; but the main matter is, ſo to convey the Water as it never ſtay, either in the Bowls, or in the Ceſtern, that the Water be never by Reſt *Diſcoloured*, *Green* or *Red*, or the like; Or gather any *Moſſineſs* or *Putrefaction*. Beſides that, it is to be cleanſed every day by the Hand; Alſo ſome *Steps* up to it, and ſome *Fine Pavement* about it, doth well. As for the other kind of *Fountaine* which we may call a *Bathing Pool*, it may admit much Curioſity and Beauty, wherewith we may no

not trouble our ſelves; as that the bottom be finely paved, & with Images: the ſides likewiſe; and withall Embelliſhed with coloured Glaſs, and ſuch things of Luſtre; Encompaſſed alſo with fine Railes of low Statua's. But the main Point is the ſame, which we mentioned in the former kind of *Fountain*, which is, that the *Water* be in *Perpetuall Motion*, Fed by a Water higher then the *Pool*, and Delivered into it by fair Spouts, and then diſcharged away under Ground by ſome Equality of Bores, that it ſtay little. And for fine Devices of Arching water without ſpilling and making it riſe in ſeveral Forms (of Feathers, Drinking Glaſſes, Canopies, and the like,) they be pretty things to look on, but nothing to Health and Sweetneſſe.

For the *Heath*, which was the third part of our Plot, I wiſh it to be framed as much as may be to a *Natural wildneſs*. *Trees* I would have none in it, but ſome *Thickets*, made only of *Sweet briar*, and *Honey-Suckle*, and ſome

Wild Vine amongſt; and the Ground ſet with *Violets*, *Strawberries*, and *Prim-Roſes*: for theſe are Sweet, and proſper in the Shade. And theſe to be in the *Heath*, here and there not in any Order. I like alſo little *Heaps*, in the Nature of *Mole-hils*, (ſuch as are in *Wild-Heaths*) to be ſet, ſome with Wild Thyme, ſome with Pincks, ſome with Germander, that gives a good flower to the Eye; ſome with Periwinckle, ſome with Violets, ſome with Strawberries, ſome with Couslips, ſome with Daiſies, ſome with Red Roſes, ſome with Lilium Convallium, ſome with Sweet-Williams Red, ſome with Beares-Foot; and the like Low flowers, being withall Sweet and Sightly. Part of which *Heaps*, to be with *Standards*, of little *Buſhes*, prickt upon their top, & part without, the *Standards* to be Roſes, Juniper, Holly, Beare-berries (but here & there, becauſe of the ſmell of their bloſſome) Red Currans, Goos-berries, Roſemary, Bayes, Sweet-Briar, and ſuch like. But theſe

theſe *Standards* to be kept with Cutting, that they grow not out of courſe.

For the *Side Grounds*, you are to fil them with *Variety* of *Alleyes*, Private, to give a full Shade, ſome of them, whereſoever the Sun be. You are to frame ſome of them likewiſe for ſhelter, that when the Wind blows Sharp, you may walk as in a Gallery. And thoſe Alleys muſt be likewiſe hedged at both ends to keep out the wind; and theſe *Cloſer Alleys* muſt be ever finely Gravelled, and no Graſs becauſe of going wet. In many of theſe *Alleyes* likewiſe, you are to ſet *Fruit-trees* of all Sorts; as well upon the Walls, as in Ranges. And this would be generally obſerved, that the *Borders* wherein you plant your *Fruit-trees* be faire and Large, & Low, & not Steep, & ſet with *Fine Flowers*, but thin & ſparingly, leſt they deceive the *Trees*. At the End of both the *Side Grounds* I would have a *Mount* of ſome pretty Height, leaving the wall of the Encloſure breſt high, to look a broad into the Fields.

For the main garden, I do not deny but there ſhould be ſome fair *Alleyes*, ranged on both Sides with *Fruit trees*, and ſome pretty *Tufts* of *Fruit trees*, and *Arbours* with *Seats*, ſet in ſome decent Order; but theſe to be by no Means ſet to thick; but to leave the *Main Garden* ſo, as it be not cloſe, but the Air open and free; for as for *Shade* I would have you reſt upon the *Alleys* of the *Side Grounds*, there to walk, if you be diſpoſed, in the Heat of the Year or Day: but to make account that the *Main Garden* is for the more Temperate Parts of the year; and in the Heat of Summer for the Morning and the Evening, or Overcaſt Days.

For *Aviaries* I like them not, except they be of that largeneſs as they may be *Turfed*, and have *Living Plants* and *Buſhes* ſet in them, that the *Birds* may have more ſcope and natural Neaſtling, and that no *Foulneſs* appear in the *Floar* of the *Aviary*. So I have made a Platform of a *Princely Garden*,

Garden, partly by Precept, partly by Drawing, not a Model, but ſome general Lines of it, and in this I have ſpared for no Coſt. But it is nothing, for *Great Princes*, that for the moſt part taking Advice with Workmen, with no leſs Coſt, ſet their things together, and ſometimes adde *Statua's*, and ſuch things, for State and Magnificence, but nothing to the true pleaſure of a *Garden*.

Of Negotiating.

XLVII.

IT is generally better to *deal* by Speech, then by Letter; and by the mediation of a Third, then by a Mans Self. Letters are good when a Man would draw an Anſwer by Letter back again; or when it may ſerve for a Mans Juſtification afterwards to produce his own Letter, or where it may be Danger to be interrupted or

heard by pieces. To *Deal in Perſon* is good, when a Mans face breedeth Regard, as commonly with Inferiours; or in tender Caſes, where a Mans eye, upon the Countenance of him with whom he ſpeaketh, may give him a Direction how far to go; And generally where a Man will reſerve to himſelf liberty either to Diſavow, or to Expound. In choice of *Inſtruments*, it is better to chooſe Men of a Plainer Sort, that are like to do that that is committed to them, and to report back again faithfully the ſucceſs, then thoſe that are Cunning to contrive out of other Mens buſineſs ſomewhat to grace themſelves, and will help the matter in Report for Satisfaction ſake. Uſe alſo ſuch Perſons as affect the buſineſs wherein they are employed, for that quickneth much; and ſuch as are fit for the matter; As bold Men for Expoſtulation, fair ſpoken Men for Perſwaſion, Crafty Men for Enquiry and Obſervation, froward and abſurd Men for buſineſs that doth not well bear

bear out it ſelf. Uſe alſo ſuch as have been lucky, and prevailed before in things wherein you have employed them, for that breeds Confidence, and they will ſtrive to maintain their Preſcription. It is better to ſound a Perſon with whom one *Deals* a far off, then to fall upon the point at firſt; except you mean to ſurprize him by ſome ſhort Queſtion. It is better *Dealing* with Men in Appetite, then with thoſe that are where they would be. If a Man *Deal* with another upon Conditions, the Start of firſt Performance is all, which a Man cannot reaſonably Demand, except either the nature of the thing be ſuch which muſt go before; or elſe a Man can perſwade the other Party that he ſhall ſtill need him in ſome other thing; or elſe that he be counted the honeſter Man. All Practice is to *Diſcover*, or to *Work*: Men *Diſcover* themſelves in Truſt, in Paſſion, at unawares, and of neceſſity, when they would have ſomewhat done, and cannot find an

apt Pretext. If you would *Work* any Man, you muſt either know his nature and faſhions, and ſo lead him; or his Ends, and ſo perſwade him; or his Weakneſs and Diſadvantages, and ſo awe him; or thoſe that have Intereſt in him, and ſo govern him. In *Dealing* with cunning Perſons we muſt ever conſider their Ends to interpret their Speeches; and it is good to ſay little to them, and that which they leaſt look for. In all *Negotiations* of Difficulty a Man may not look to ſow and reap at once, but muſt prepare buſineſs, and ſo ripen it by Degrees.

Of Followers and Friends.

XLVIII.

COſtly *Followers* are not to be liked, Leſt while a Man maketh his Train longer, he make his Wings ſhorter. I reckon to be coſtly not them

them alone which charge the Purſe, but which are Wearisome and Importune in Suits. Ordinary *Followers* ought to challenge no higher Conditions then Countenance, Recommendation and Protection from Wrongs. Factious *Followers* are worſe to be liked, which follow not upon Affection to him with whom they range themſelves, but upon Diſcontentment conceived againſt ſome other: whereupon commonly enſueth, that ill Intelligence, that we many times ſee between great Perſonages. Likewiſe glorious *Followers* who make themſelves as Trumpets of Commendation of thoſe they follow, are full of inconvenience; for they taint buſineſs through Want of Secrecy, and they export Honour from a Man, and make him a return in Envy. There is a kind of *Followers* likewiſe which are dangerous, being indeed Eſpials, which enquire the ſecrets of the Houſe, and bear Tales of them to others; yet ſuch Men, many times, are in great

favour;

favour; for they are officious, and commonly exchange Tales. The *Following* by certain *Eſtates* of Men, anſwerable to that which a great Perſon himſelf profeſſeth (as of Souldiers to him that hath been employed in the Wars, and the like, hath ever been a thing Civil, and well taken even in Monarchies; ſo it be without too much pomp of popularity. But the moſt honourable kind of *Following* is to be followed, as one that apprehendeth to advance Vertue and Deſert in all ſorts of Perſons. And yet where there is no eminent Odds in Sufficiency, it is better to take with the more Paſſable, then with the more Able. And beſides, to ſpeak Truth, in baſe time Active Men are of more uſe then Vertuous. It is true that in Government it is good to uſe Men of one Ranck equally; for to countenance ſome extraordinarily, is to make them inſolent, and the reſt diſcontent, becauſe they may claim a Due. But contrariwiſe, in favour to

uſe

uſe Men with much Difference and Election, is good; for it maketh the Perſons preferred more thankfull, and the reſt more officious, becauſe all is of favour. It is good Diſcretion not to make too much of any Man at the firſt, becauſe one cannot hold out that proportion. To be governed (as we call it) by one, is not ſafe; for it ſhews Softneſs, and gives a freedome to Scandal and Diſreputation; for thoſe that would not cenſure or ſpeak ill of a Man immediately, will talk more boldly of thoſe that are ſo great with them, and thereby wound their Honour, yet to be diſtracted with many is worſe; for it makes Men to be of the laſt Impreſſion, and full of Change. To take Advice of ſome few friends is ever Honourable; *For Lookers on, many times, ſee more then Gameſters, and the Vale beſt diſcovereth the Hill.* There is little friendſhip in the World, and leaſt of all between Equals, which was wont to be magnified. That that is, is between Su-

pe-

periour and Inferiour, whoſe Fortunes may comprehend the one the other.

Of Suitours.

XLIX.

MAny ill matters and projects are undertaken, and private *Suits* do putrify the publick Good. Many good matters are undertaken with bad minds; I mean not onely corrupt minds, but crafty minds that intend not Performance. Some embrace *Suits* which never mean to deal effectually in them; but if they ſee there may be life in the matter by ſome other mean, they will be content to win a Thank, or take a ſecond Reward, or at leaſt to make uſe in the mean time of the *Suitours* Hopes. Some take hold of *Suits* onely for an Occaſion to croſs ſome other; or to make an information, whereof they could not otherwiſe have apt Pretext, with-

without care what become of the *Suit* when that Turn is ſerved; or generally, to make other Mens buſineſs a kind of Entertainment to bring in their own. Nay, ſome undertake *Suits* with a full purpoſe to let them fall, to the end, to gratify the adverſe Party or Competitour. Surely there is in ſome ſort a Right in every *Suit*; Either a Right of Equity, if it be a *Suit* of Controverſy; or a Right of Deſert, if it be a *Suit* of Petition. If Affection lead a Man to favour the Wrong Side in Juſtice, let him rather uſe his Countenance to compound the matter, then to carry it. If Affection lead a Man to favour the leſs Worthy in deſert, let him do it without Depraving or Diſabling the better Deſerver. In *Suits* which a Man doth not well underſtand, it is good to refer them to ſome friend of Truſt and Judgement that may report whether he may deal in them with Honour; but let him chuſe well his Referendaries, for elſe he may be led by the Noſe.

Noſe. *Suitours* are ſo diſtaſted with Delays and Abuſes, that plain dealing in denying to deal in *Suits* at firſt, and reporting the ſucceſs barely, and in Challenging no more Thanks then one hath deſerved, is grown not onely Honourable, but alſo Gracious. In *Suits* of Favour, the firſt Comming ought to take little Place; ſo far forth Conſideration may be had of his truſt, that if Intelligence of the Matter, could not otherwiſe have been had, but by him, Advantage be not taken of the Note, but the party left to his other Means, and in ſome ſort Recompenced for his Diſcovery. To be ignorant of the value of a *Suit* is Simplicity; as well as to be Ignorant of the Right thereof, is want of Conſcience. Secrecy in *Suits* is a great Mean of Obtaining; for voycing them to be in Forwardneſs, may diſcourage ſome Kind of *Suitors*, but doth Quicken & Awake Others; but Timing of the *Suit* is the Principal. Timing, I ſay, not onely in reſpect of the Perſon that

ſhould

ſhould grant it, but in reſpect of thoſe which are like to Croſſe it. Let a Man in the choice of his Mean, rather choos the fitteſt Mean, then the Greateſt Mean; and rather them that deal in certain Things, then thoſe that are General. The Reparation of a Denial, is ſometimes Equall to the firſt grant; if a Man ſhew himſelf, neither dejected, nor diſcontented: *Iniquum petas, ut Æquum feras*; is a good rule, where a Man hath ſtrength of Favour: But otherwiſe a Man were better riſe in his *Suit*; for he that would have ventured at firſt to have loſt the *Suitour*, will not in the Concluſion loſe both the *Suitour* and his own former favour. Nothing is thought ſo eaſie a requeſt to a great Perſon as his Letter; and yet, if it be not in a good Cauſe, it is ſo much out of his Reputation. There are no worſe Inſtruments then theſe general Contrivers of *Suits*; for they are but a kind of poyſon and infection to publick Proceedings.

Of

Of Studies.

L.

Studies serve for Delight, for Ornament, & for Ability. Their chief use for Delight is in Privateness and Retiring; for Ornament, is in Discourse; and for Ability, is in the Judgement and Disposition of Business. For expert Men can execute, and perhaps judge of particulars one by one; but the general Counsels, and the Plots, and Marshalling of Affairs come best from those that are *Learned.* To spend too much time in *Studies*, is Sloth; to use them too much for Ornament, is Affectation; to make Judgement wholly by their Rules, is the Humour of a Scholar. They perfect Nature, and are perfected by Experience; for Natural Abilities are like Natural Plants, that need Proyning by *Study*, and *Studies* themselves do give forth Directions too much at large, except they

they be bounded in by experience. Crafty Men contemn *Studies*, Simple Men admire them, and Wiſe Men uſe them: for they teach not their own uſe, but that is a Wiſedom without them, and above them won by Obſervation. Read not to Contradict and Confute, nor to believe and take for granted, nor to find Talk and Diſcourſe, but to weigh and conſider. Some *Books* are to be taſted, others to be ſwallowed, and ſome few to be chewed and digeſted; that is, ſome *Books* are to be read onely in Parts, others to be read, but not curiously; and ſome few to be read wholly, and with Diligence and Attention. Some *Books* alſo may be read by Deputy, and Extracts made of them by others: but that would be onely in the leſs important Arguments, and the meaner Sort of *Books*, elſe diſtilled *Books* are like common diſtilled Waters, flaſhly things. Reading maketh a full Man; Conference a Ready Man; and Writing an Exact Man. And therefore

fore if a Man Write little, he had need have a great memory; if he Confer little, he had need have a preſent Wit; and if he Read little, he had need have much cunning to ſeem to know that he doth not. *Hiſtories* make Men Wiſe, *Poets* Witty; The *Mathematicks* Subtil, *Natural Philoſophy* deep, *Moral* grave, *Logick* and *Rhetorick* able to contend. *Abeunt Studia in Mores*; Nay there is no Stond or Impediment in the Wit, but may be wrought out by fit *Studies*: like as Diſeaſes of the Body may have appropriate Exerciſes. Bowling is good for the Stone and Reins, Shooting for the Lungs and Breaſt, Gentle Walking for the Stomack, Riding for the Head, and the like. So if a Mans Wit be Wandring, let him *Study* the *Mathematicks*; for in Demonſtrations, if his Wit be called away never ſo little, he muſt begin again: If his Wit be not apt to diſtinguiſh or find differences, let him *Study* the *Schoolmen*; for they are *Cymini ſectores*. If he be not

apt

apt to beat over Matters, and to call up one thing to Prove and illuſtrate another, let him *Study* the *Lawyers Caſes*; ſo every Defect of the Mind may have a ſpecial Receit.

Of Faction.

LI.

MAny have an Opinion not wiſe; That for a Prince to govern his Eſtate, or for a great Perſon to govern his Proceedings, according to the reſpect of *Factions*, is a principal part of Policy; whereas contrariwiſe the chiefeſt Wiſdome is, either in ordering thoſe things which are General, and wherein Men of ſeveral *Factions* do nevertheleſs agree, or in dealing with correſpondence to particular Perſons one by one. But I ſay not, that the conſideration of *Factions* is to be neglected. Mean Men in their Riſing muſt adhere, but great Men that

that have Strength in themſelves, were better to maintain themſelves Indifferent and Neutral: Yet even in beginners to adhere ſo moderately, as he be a Man of the one *Faction*, which is moſt paſſable with the other, commonly giveth beſt way. The Lower and Weaker *Faction* is the firmer in Conjunction: And it is often ſeen, that a few that are Stiffe do tire out a greater number that are more Moderate. When one of the *Factions* is Extinguiſhed, the remaining Subdivideth: As the *Faction* between *Lucullus*, and the reſt of the Nobles of the Senate (which they called *Optimates*) held out a while againſt the *Faction* of *Pompey* and *Cæſar*; but when the Senates Authority was pulled down, *Cæſar* and *Pompey* ſoon after brake. The *Faction* or Party of *Antonius*, and *Octavianus Cæſar* againſt *Brutus* and *Caſſius* held out likewiſe for a time: But when *Brutus* and *Caſſius* were overthrown, then ſoon after *Antonius* and *Octavianus* brake

brake and ſubdivided. Theſe Examples are of Wars, but the ſame holdeth in private *Factions*: And therefore thoſe that are Seconds in *Factions*, do many times, when the *Faction* ſubdivideth, prove principals; but many times alſo they prove Ciphars and Caſheer'd. For many a Mans Strength is in oppoſition; and when that faileth, he groweth out of uſe. It is commonly ſeen, that Men once placed, take in with the contrary *Faction* to that, by which they enter, thinking belike that they have the firſt Sure, and now are ready for a new Purchaſe. The Traytour in *Faction* lightly goeth away with it: For when Matters have ſtuck long in Ballancing, the winning of ſome one Man caſteth them, and he getteth all the Thanks. The even Carriage between two *Factions* proceedeth not alwayes of Moderation, but of a Trueneſs to a Mans ſelf, with end to make uſe of both. Certainly in *Italy* they hold it a little ſuſpect in *Popes*, when

when they have often in their mouth *Padre commune*, and take it to be a Sign of one that meaneth to referre all to the greatnes of his own House. Kings had need beware how they side themselves, and make themselves as of a *Faction* or Party: For Leagues within the State are ever pernicious to Monarchies; for they raise an Obligation, Paramount to Obligation of Sovereignty, and make the King, *Tanquam unus ex nobis*; as was to be seen in the *League of France*. When *Factions* are carried too high, and too violently, it is a sign of Weakness in Princes, and much to the prejudice both of their Authority and Business. The motions of *Factions* under Kings ought to be like the motions (as the *Astronomers* speak) of the Inferiour Orbs, which may have their proper motions, but yet still are quietly carried by the Higher motion of *Primum Mobile*.

Of

Of Ceremonies and Reſpects.

LII.

HE that is onely Real had need have exceeding great parts of Vertue; as the Stone had need to be Rich that is ſet without Foil. But if a Man mark it well, it is in praiſe and commendation of Men, as it is in Gettings and and Gains: For the Proverb is true, *That light Gains makes heavy Purſes*; for light Gains come thick, whereas great come but now and then. So it is true, that ſmall Matters win great Commendation, becauſe they are continually in uſe, and in note; whereas the occaſion of any great Vertue cometh but on Feſtivals. Therefore it doth much adde to a Mans Reputation, and is, (as Queen *Iſabella* ſaid) *Like perpetual Letters Commendatory*, to have good *Forms*: To attain them, it almoſt ſufficeth not to deſpiſe them; for ſo

ſhall a Man obſerve them in others: And let him truſt himſelf with the reſt. For if he labour too much to expreſs them, he ſhall loſe their Grace, which is to be Natural and Unaffected. Some Mens Behaviour is like a Verſe, wherein every Syllable is meaſured. How can a Man comprehend great Matters, that breaketh his Mind too much to ſmall Obſervations? Not to uſe *Ceremonies* at all, is to teach others not to uſe them again; and ſo diminiſheth Reſpect to himſelf: Eſpecially they be not to be omitted to Strangers and formal Natures: But the Dwelling upon them, and Exalting them above the Moon, is not onely tedious, but doth diminiſh the Faith and Credit of him that ſpeaks. And certainly there is a kind of conveying of Effectual and Imprinting Paſſions amongſt Complements, which is of ſingular uſe, if a Man can hit upon it. Amongſt a Mans Peers a Man ſhall be ſure of Familiarity; and therefore it is good a little to keep

keep State. Amongſt a Mans Inferiours one ſhall be ſure of Reverence; and therefore it is good a little to be Familiar. He that is too much in any thing, ſo that he giveth another occaſion of Society, maketh himſelf cheap. To apply ones ſelf to others is good, ſo it be with Demonſtration, that a Man doth it upon Regard, and not upon Facility. It is a good Precept generally in Seconding another, yet to adde ſomewhat of ones own: As if you would grant his Opinion, let it be with ſome Diſtinction: if you will follow his Motion, let it be with Condition; if you allow his Counſel, let it be with alledging further Reaſon. Men had need beware how they be too perfect in Complements: For be they never ſo ſufficient otherwiſe, their Envyers will be ſure to give them that Attribute, to the Diſadvantage of their greater Vertues. It is loſs alſo in buſineſs to be too full of *Reſpects*, or to be too curious in obſerving Times and Op-

portunities. *Solomon* saith, *He that considereth the wind shall not Sowe, and he that looketh to the Clouds shall not Reap.* A Wise Man will make more Opportunities then he finds. Mens Behaviour should be like their Apparel, not too Strait, or point Device, but free for Exercise or Motion.

Of Praise.

LIII.

Praise is the Reflection of Vertue; but it is as the Glass or Body which giveth the Reflection. If it be from the common People, it is commonly False and Naught, and rather followeth Vain Persons then Vertuous. For the common People understand not many excellent Vertues: The lowest Vertues draw *Praise* from them, the middle Vertues work in them Astonishment or Admiration, but of the highest

higheſt Vertues they have no Senſe or Perceiving at all; but Shewes and *Species virtutibus ſimiles* ſerve beſt with them. Certainly Fame is like a River, that beareth up things Light and Swoln, and drowns things Weighty and Solid: But if Perſons of Quality and Judgement concurre, then it is, (as the Scripture ſaith) *Nomen bonum inſtar unguenti fragrantis.* It filleth all round about, and will not eaſily away: For the Odours of Oyntments are more durable then thoſe of Flowers. There be ſo many falſe points of *Praiſe*, that a Man may juſtly hold it a Suſpect. Some *Praiſes* proceed meerly of Flattery; and if he be an ordinary Flatterer, he will have certain common Attributes, which may ſerve every Man: If he be a cunning Flatterer, he will follow the Arch Flatterer, which is a Mans ſelf: And wherein a Man thinketh beſt of himſelf, therein the Flatterer will uphold him moſt; but if he be an impudent Flatterer, look

wherein a Man is Conſcious to himſelf that he is moſt Defective, and is moſt out of Countenance in himſelf, that will the Flatterer Entitle him to perforce, *Spretâ Conſcientiâ.* Some *Praiſes* come of good Wiſhes and Reſpects, which is a form due in Civility to Kings and great Perſons, *Laudando præcipere*, When by telling Men what they are, they repreſent to them what they ſhould be. Some Men are *Praiſed* maliciouſly to their Hurt, thereby to ſtir Envy and Jealouſie towards them, *Peſſimum genus inimicorum laudantium*, inſomuch as it was a Proverb amongſt the *Grecians*; that *He that was praiſed to his Hurt ſhould have a Puſh riſe upon his Noſe*; as we ſay, *That a Bliſter will riſe upon ones Tongue that tells a Lye.* Certainly moderate *Praiſe*, uſed with Opportunity, and not Vulgar, is that which doth the good. *Solomon* ſaith, *He that Praiſeth his Friend aloud, Riſing Early, it ſhall be to him no better then a Curſe.* Too much magnifying of

of Man or Matter, doth irritate Contradiction, and procure Envy and Scorn. To *Praiſe* a Mans ſelf cannot be Decent, except it be in rare Caſes; But to *Praiſe* a Mans Office or Profeſſion, he may do it with good Grace, and with a kind of magnanimity. The *Cardinals of Rome*, which are Theologues, and Fryars, and School-men, have a Phraſe of notable Contempt and Scorn towards Civil buſineſs: For they call all Temporal Buſineſs, of Wars, Embaſſages, Judicature, and other Employments, *Shirrerie*, which is *Under-Sheriffries*; as if they were but Matters for Under-Sheriffs and Catchpoles; though many times thoſe *Under-Sheriffries* do more good then their High Speculations. Saint *Paul*, when he boaſts of himſelf, he doth oft interlace; *I ſpeak like a Fool*; but ſpeaking of his Calling, he ſaith, *Magnificabo Apoſtolatum meum.*

Of Vain-Glory.

LIII.

IT was prettily deviſed of *Æſop*, *The Fly ſate upon the Axle-Tree of the Chariot-Wheel, and ſaid, What a Duſt do I raiſe?* So are there ſome *Vain Perſons*, that whatſoever goeth alone, or moveth upon greater Means, if they have never ſo little Hand in it, they think it is they that carry it. They that are *Glorious* muſt needs be *Factious*; for all Bravery ſtands upon Compariſons. They muſt needs be *Violent*, to make good their own Vaunts. Neither can they be *Secret*, and therefore not Effectual; but according to the *French* Proverb, *Beaucoup de Bruit, peu de Fruit*, *Much Bruit, little Fruit.* Yet certainly there is uſe of this Quality in Civil Affairs. Where there is an Opinion and Fame to be created, either of Vertue or Greatneſs, theſe Men are good

good Trumpeters. Again, as *Titus Livius* noteth in the Case of *Antiochus*, and the *Ætolians*, *There are sometimes great Effects of Cross Lies*: As if a Man that Negotiates between two Princes, to draw them to joyn in a War against the third, doth extol the Forces of either of them above measure the one to the other: And sometimes he that deals between Man and Man, raiseth his own Credit with both, by pretending greater Interest then he hath in either. And in these and the like Kinds it often falls out, that *Somewhat* is produced of *Nothing*: For Lies are sufficient to breed Opinion, and Opinion brings on Substance. In Military Commanders and Souldiers, *Vain-Glory* is an Essential Point: For as Iron sharpens Iron, so by *Glory* one Courage sharpneth another. In Cases of great Enterprise, upon Charge and Adventure, a Composition of *Glorious* Natures doth put Life into Business; and those that are of Solid and Sober Natures have

more of the Ballaſt then of the Sail. In Fame of Learning the Flight will be ſlow, without ſome Feathers of *Oſtentation. Qui de contemnendâ Gloriâ Libros ſcribunt, Nomen ſuum inſcribunt. Socrates, Ariſtotle, Galen* were Men full of *Oſtentation.* Certainly *Vain-Glory* helpeth to perpetuate a Mans memory; and Vertue was never ſo beholding to Humane Nature, as it received his due at the Second Hand. Neither had the Fame of *Cicero, Seneca, Plinius Secundus* born her Age ſo well, if it had not been joyned with ſome *Vanity* in themſelves; like unto Varniſh, that makes Seelings not onely Shine, but Laſt. But all this while, when I ſpeak of *Vain-Glory*, I mean not of that property that *Tacitus* doth attribute to *Mucianus, Omnium quæ dixerat, feceratque, Arte quadam Oſtentator:* For that proceeds not of *Vanity*, but of Natural magnanimity and Diſcretion: And in ſome Perſons is not onely Comely, but Gracious. For Excuſations,

tions, Ceſſions, Modeſty it ſelf well Governed, are but Arts of *Oſtentation*. And amongſt thoſe Arts, there is none better then that which *Plinius Secundus* ſpeaketh of, which is to be liberal of Praiſe and Commendation to others, in that wherein a Mans ſelf hath any Perfection. For, ſaith *Pliny* very wittily, *In commending another you do your ſelf Right; For he that you commend is either Superiour to you in that you commend, or Inferiour. If he be Inferiour, if he be to be commended, you much more; If he be Superiour, if he be not to be commended, you much leſs Glorious.* Men are the Scorn of Wiſe Men, the Admiration of Fools, the Idols of Paraſites, and the ſlaves of their own Vaunts.

Of Honour and Reputation.

LV.

THe Winning of *Honour* is but the Revealing of a Mans Vertue and Worth without Disadvantage. For some in their Actions do Woe and Affect *Honour* and *Reputation*; which Sort of Men are commonly much talked of, but inwardly little admired. And some, contrariwise, darken their Vertue in the shew of it, so as they be undervalued in Opinion. If a Man perform that which hath not been attempted before, or attempted and given over, or hath been atchieved, but not with so good Circumstance, he shall purchase more *Honour*, then by effecting a matter of greater Difficulty or Vertue, wherein he is but a follower. If a Man so temper his Actions, as in some one of them, he doth con-

content every Faction or Combination of People, the muſick will be the fuller. A Man is an ill Huſband of his *Honour* that entreth into any Action, the Failing wherein may diſgrace him more, then the carrying of it through can *Honour* him. *Honour* that is gained and broken upon another, hath the quickeſt Reflection; like Diamonds cut with Faſcets. And therefore let a Man contend to excell any Competitours of his in *Honour*, in Out-ſhouting them, if he can, in their own Bowe. Diſcreet Followers and Servants help much to *Reputation: Omnis Fama à Domeſticis emanat.* Envy, which is the Canker of *Honour*, is beſt extinguiſhed by declaring a Mans ſelf in his Ends, rather to ſeek merit then Fame; and by attributing a Mans Succeſſes rather to Divine Providence and Felicity, then to his own Vertue or Policy. The true marſhalling of the Degrees of *Sovereign Honour* are theſe. In the firſt Place are *Conditores Imperiorum*, *Founders of States* and *Common-*

mon-wealths; ſuch as were *Romulus*, *Cyrus*, *Cæſar*, *Ottoman*, *Iſmael*. In the ſecond Place are *Legis-latoris*, *Lawgivers*; which are alſo called *ſecond Founders*, or *Perpetui Principes*, becauſe they govern by their Ordinances after they are gone; ſuch were *Lycurgus*, *Solon*, *Juſtinian*, *Edgar*, *Alphonſus of Caſtile* the Wiſe, that made the *Siete Patridas*. In the third Place are *Liberatores*, or *Salvatores*; ſuch as compound the long miſeries of Civil Wars, or deliver their Countreys from Servitude of Strangers or Tyrants; as *Auguſtus Cæſar*, *Veſpaſianus*, *Aurelianus*, *Theodoricus*, King *Henry* the 7. of *England* K. *Henry* the 4. of *France*. In the Fourth Place, are *Propagatores* or *Propugnatores Imperii*; ſuch as in Honourable Wars enlarge their Territories, or make noble defence againſt Invaders. And in the laſt Place, are *Patres Patriæ*, which reigne juſtly, and make the times good, wherein they live. Both which laſt Kinds need no Examples, they are in ſuch

ſuch Number. Degrees of *Honour* in Subjects are; Firſt, *Participes Curarum*, thoſe upon whom Princes do diſcharge the greateſt Weight of their Affairs, their *Right Hands* as we call them. The next are *Duces belli, great Leaders*, ſuch as are Princes Lieutenants, and do them notable Services in the Wars. The third are *Gratioſi, Favourites*, ſuch as need not this ſeantling, to be Solace to the Sovereign, and Harmleſs to the People. And the fourth *Negotiis Pares*, ſuch as have great Places under Princes, & execute their Places with Sufficiency. There is an *Honour* likewiſe which may be ranked amongſt the Greateſt, which hapneth rarely, that is, of ſuch as *ſacrifice themſelves* to *Death* or *Danger* for the *Good* of *their Country*: as was *M. Regulus*, and the two *Decii*.

Of

Of Judicature.

LVI.

Judges ought to remember, that their Office is *Jus dicere*, and not *Jus dare*; *To Interpret Law*, and not to *Make Law*, or *Give Law*. Else will it be like the Authority claimed by the *Church* of *Rome*, which under pretext of Exposition of Scripture, doth not stick to Adde and Alter, and to pronounce that which they do not find; and by *Shew* of *Antiquity* to introduce *Novelty*. *Judges* ought to be more Learned then Witty, more Reverend then Plausible, and more Advised then Confident. Above all things Integrity is their Portion and proper Vertue: *Cursed* (saith the Law) *is he that removeth the Land-mark*. The Miſlaier of a *Meer Stone* is to blame; but it is the Unjust Judge that is the Capital Remover of Land-marks, when he defineth amiss of Lands

Lands and Property. One foul Sentence doth more hurt then many foul Examples: for these do but corrupt the Stream, the other corrupteth the Fountain. So saith *Solomon*, *Fons turbatus, & Vena corrupta, est Justus cadens in causa sua coram Adversario.* The Office of *Judges* may have reference unto the *Parties that sue*, unto the *Advocates that plead*, unto the *Clerks* and *Ministers of Justice* underneath them, and to the *Sovereign* or *State* above them.

First, for the *Causes* or *Parties that sue. There be* (saith the Scripture) *that turn Judgement into Wormwood*; And surely there be also that turn it into *Vineger*; for injustice maketh it bitter, and delayes make it sour. The principal Duty of a *Judge* is to suppress force and fraud, whereof force is the more pernicious when it is Open, and fraud when it is Close and Disguised. Adde thereto Contentious Suits, which ought to be spewed out as the Surfet of Courts. A *Judge* ought

ought to prepare his Way to a Just Sentence, as *God* useth to prepare his Way by *Raising Valleys*, and *Taking down Hills*: So when there appeareth on either side an high Hand, violent Prosecution, cunning Advantages taken, Combination, Power, Great Counsel, then is the Vertue of a *Judge* seen, to make Inequality Equal, that he may plant his *Judgement* as upon an even Ground. *Qui fortiter emungit, elicit sanguinem*; and where the Wine-Press is hard wrought, it yields a harsh Wine that tastes of the Grape-stone. *Judges* must beware of hard Constructions, and strained Inferences; for there is no worse Torture then the Torture of Laws, specially in case of Laws penal, they ought to have care that that which was meant for Terrour, be not turned into Rigour, and that they bring not upon the People that Showre whereof the Scripture speaketh, *Pluet super eos Laqueos*: for penal Laws pressed are a *Showre* of *Snares* upon the People. Therefore let

let *Penal Laws*, if they have been Sleepers of long, or if they be grown unfit for the present Time, be by wise *Judges* confined in the Execution, *Judicis Officium est, ut Res, ita Tempora Rerum*, &c. In *Causes* of *Life* and *Death Judges* ought (as far as the Law permitteth) in Justice to remember Mercy; and to cast a severe Eye upon the Example, but a merciful Eye upon the Person.

Secondly, For the *Advocates* and *Counsel* that plead: Patience and Gravity of Hearing is an Essential part of Justice, and an over-speaking *Judge* is no *well tuned Cymbal*. It is no Grace to a *Judge*, first to find that which he might have heard in due time from the Bar, or to shew Quickness of Conceit in Cutting off Evidence or Counsel too short, or to prevent Information by Questions, though pertinent. The parts of a *Judge* in Hearing are four: To direct the Evidence; To moderate Length, Repetition, or Impertinency of Speech;

To,

To Recapitulate, Select, and Collate the material points of that which hath been ſaid; and To give the Rule or Sentence. Whatſoever is above theſe, is too much; and proceedeth either of Glory and Willingneſs to Speak, or of Impatience to Hear, or of Shortneſs of Memory, or of want of a Staid and Equal Attention. It is a ſtrange thing to ſee, that the boldneſs of *Advocates* ſhould prevail with *Judges*; whereas they ſhould imitate *God* in whoſe Seat they ſit, who *repreſſeth the Preſumptuous*, and *giveth Grace to the Modeſt*. But it is more ſtrange, that *Judges* ſhould have noted Favourites; which cannot but cauſe multiplication of Fees, and ſuſpicion of by-ways. There is due from the *Judge* to the *Advocate* ſome Commendation and Gracing, where *Cauſes* are well Handled, and fair Pleaded; eſpecially towards the Side which obtaineth not: For that upholds in the *Client* the Reputation of his *Councel*, and beat down in him the Conceit of

of his *Cauſe*. There is likewiſe due to the *Publick* a Civil Reprehenſion of *Advocates*, where there appeareth Cunning Counſel, Groſs Neglect, Slight Information, Indiſcreet Preſſing, or an Over-bold Defence. And let not the *Councel* at the Bar chop with the *Judge*, nor wind himſelf into the Handling of the *Cauſe* anew, after the *Judge* hath declared his Sentence: But on the other ſide, Let not the *Judge* meet the *Cauſe* half way, nor give occaſion to the Party to ſay, *His Councel or Proofs were not heard.*

Thirdly, For that that concerns *Clerks* and *Miniſters*. The Place of *Juſtice* is an Hallowed Place; and therefore not onely the Bench, but the Foot-pace, and Precincts, and Purpriſe thereof ought to be preſerved without Scandal and Corruption. For certainly *Grapes* (as the *Scripture* ſaith) *will not be gathered of Thorns or Thiſtles*; neither can *Juſtice* yield her Fruit with Sweetneſs amongſt the Briars

Briars and Brambles of Catching and Poling *Clerks* and *Miniſters.* The Attendance of Courts is ſubject to four bad Inſtruments: Firſt, Certain Perſons that are Sowers of Suits, which make the Court Swell, and the Countrey Pine. The ſecond ſort is, Of thoſe that engage Courts in Quarrels of Juriſdiction, and are not truly *Amici Curiæ*, but *Paraſiti Curiæ*, in puffing a Court up beyond her bounds, for their own Scraps and Advantage. The third ſort is, Of thoſe that may be accounted the Left Hands of Courts; Perſons that are full of Nimble and Siniſter Tricks and Shifts, whereby they pervert the plain and Direct Courſes of *Courts*, and bring Juſtice into Oblique Lines and Labyrinths. And the fourth is, The Poler and Exacter of *Fees*, which juſtifies the common Reſemblance of the *Courts* of *Juſtice* to the *Buſh*, whereunto while the Sheep flies for Defence in Weather, he is ſure to loſe part of his Fleece. On the other ſide,

an

an *Ancient Clerk*, Skilful in Presidents, Wary in proceeding, and Understanding in the *Business* of the *Court*, is an excellent Finger of a *Court*, and doth many times point the way to the *Judge* himself.

Fourthly, For that which may concern the *Sovereign* and *Estate*. *Judges* ought above all to remember the conclusion of the *Roman Twelve Tables*, *Salus populi Suprema Rex*; and to know, That Laws, except they be in order to that end, are but Things Captious, and Oracles not well Inspired. Therefore it is an happy thing in a *State*, when *Kings* and *States* do often Consult with *Judges*; and again, when *Judges* do often Consult with the *King* and *State*: The one, When there is a Matter of Law intervenient in Business of State, The other, When there is some Consideration of State intervenient in matter of Law. For many times the things deduced to *Judgement* may be *Meum* and *Tuum*, when the Reason and Consequence thereof

thereof may Trench to point of Eſtate. I call matter of Eſtate not onely the Parts of *Sovereignty*, but whatſoever introduceth any great Alteration, or Dangerous Preſident, or concerneth manifeſtly any great Portion of People. And let no Man weakly conceive, that Juſt Laws and True Policy have any *antipathy:* For they are like the Spirits and Sinews, that one moves with the other. Let *Judges* alſo remember, That *Solomons Throne* was ſupported by Lions on both ſides: Let them be Lions, but yet Lions under the *Throne*; being Circumſpect, that they do not Check or Oppoſe any Points of *Sovereignty*. Let not *Judges* alſo be ſo ignorant of their own right, as to think there is not left to them, as a Principal part of their Office, a wiſe Uſe and Application of Laws, For they may remember what the *Apoſtle* ſaith of a greater *Law* then theirs, *Nos ſcimus quia Lex bona eſt, modo quis eâ utatur Legitime.*

Of

Of Anger.

LVII.

TO ſeek to extinguiſh *Anger* utterly is but a bravery of the Stoicks. We have better Oracles: *Be Angry, but Sin not. Let not the Sun go down upon your Anger. Anger* muſt be limited and confined, both in Race and Time. We will firſt ſpeak, how the Natural Inclination and Habit *To be Angry*, may be attempted and calmed. Secondly, How the particular motions of *Anger* may be repreſſed, or at leaſt refrained from doing miſchief. Thirdly, How to raiſe *Anger*, or appeaſe *Anger* in another.

For the firſt: There is no other way, but to Meditate and Ruminate well upon the Effects of *Anger*, how it troubles Mans Life. And the beſt time to do this is, To look back upon *Anger*, when the Fit is throughly over. *Seneca* ſaith well; *That Anger*

is like Ruine, which breaks it ſelf upon that it falls. The Scripture exhorteth us, *To poſſeſs our Souls in Patience.* Whoſoever is out of *Patience*, is out of Poſſeſſion of his *Soul.* Men muſt not turn Bees;

----*Animaſque in vulnere ponunt.*

Anger is certainly a kind of Baſeneſs; as it appears well in the Weakneſs of thoſe Subjects in whom it Reigns, Children, Women, Old Folks, Sick Folks. Onely Men muſt beware, that they carry their *Anger* rather with Scorn, then with Fear: So that they may ſeem rather to be above the Injury, then below it, which is a thing eaſily done, if a Man will give Law to himſelf in it.

For the Second Point. The *Cauſes* and *Motives* of *Anger* are chiefly three: Firſt, to be too *Senſible* of *Hurt:* For no Man is *Angry* that feels not himſelf Hurt; and therefore tender and Delicate Perſons muſt needs be oft *Angry:* They have ſo many things to trouble them, which more

Robuſt

Robuſt Natures have little ſenſe of. The next is, the Apprehenſion and Conſtruction of the Injury offered, to be in the Circumſtances thereof, full of *Contempt*. For *Contempt* is that which putteth an edge upon *Anger*, as much or more then the *Hurt* it ſelf: And therefore when Men are Ingenious in picking out Circumſtances of *Contempt*, they do kindle their *Anger* much. Laſtly, Opinion of the Touch of a Mans *Reputation* doth multiply and ſharpen *Anger*: Wherein the Remedy is, that a Man ſhould have, as *Conſalvo* was wont to ſay, *Telam Honoris Craſſiorem*. But in all Refrainings of *Anger*, it is the beſt Remedy to win Time, and to make a Mans ſelf believe that the Opportunity of his Revenge is not yet come; but that he foreſees a time for it, and ſo to ſtill himſelf in the mean time, and reſerve it.

To contain *Anger* from *Miſchief*, though it take hold of a Man, there be two things, whereof you muſt have

ſpecial Caution: The one of extreme *Bitterneſs of Words*; eſpecially if they be Aculeate and Proper: For *Communia Maledicta* are nothing ſo much. And again, That in *Anger* a Man reveal no Secrets; for that makes him not fit for Society. The other, That you do not *peremptorily break off* in any buſineſs in a Fit of *Anger*; but howſoever you *Shew* Bitterneſs, do not *Act* any thing that is not Revocable.

For *Raiſing* and *Appeaſing Anger* in another: It is done chiefly by *Chooſing* of *Times*; When Men are Frowardeſt and worſt Diſpoſed, to Incenſe them. Again, By gathering (as was touched before) all that you can find out to aggravate the *Contempt*; And the two *Remedies* are by the *Contraries*: The former, To take good Times, when firſt to relate to a Man an *Angry* Buſineſs: For the firſt Impreſſion is much. And the other is, To ſever as much as may be the Conſtruction of the Injury from the Point

of

of *Contempt*; imputing it to Miſunderſtanding, Fear, Paſſion, or what you will.

Of Viciſſitude of Things.

LVIII.

SOLOMON ſaith, *There is no new thing upon the Earth.* So that as *Plato* had an Imagination, *That all Knowledge was but a Remembrance*; So *Solomon* giveth his Sentence, *That all Novelty is but Oblivion:* Whereby you may ſee, That the River of *Lethe* runneth as well above Ground, as below. There is an abſtruſe Aſtrologer that ſaith, *If it were not for two things that are conſtant, (The one is, That the Fixed Stars ever ſtand at like diſtance one from another, and never come nearer together, nor go further aſunder; The other, That the Diurnal Motion perpetually keepeth Time) no Individual would laſt one moment.*

Certain it is, That the *Matter* is in a Perpetual Flux, and never at a Stay. The great Winding-Sheets that bury all things in Oblivion, are two; *Deluges*, and *Earthquakes*. As for *Conflagrations* and great *Droughts*, they do not meerly Diſpeople, but Deſtroy. *Phaetons* Carre went but a Day: And the *Three Years Drought*, in the time of *Elias*, was but particular, and left People alive. As for the great *Burnings by Lightnings*, which are often in the Weſt Indies, they are but narrow. But in the other two Deſtructions, by *Deluge* and *Earthquake*, it is further to be noted, That The Remnant of People which hap to be Reſerved, are commonly Ignorant and Mountainous People, that can give no Account of the Time paſt: So that the Oblivion is all one, as if none had been left. If you conſider well of the People of the *Weſt Indies*, it is very probable, that they are a Newer, or Younger People, then the People of the Old World. And it is much

much more likely, that the Deſtruction that hath heretofore been there, was not by *Earthquakes*, (as the *Ægyptian* Prieſt told *Solon*, concerning the Iſland of *Atlantis*, *That it was ſwallowed by an Earthquake*) but rather, that it was Deſolated by a particular *Deluge*: For *Earthquakes* are ſeldome in thoſe Parts. But on the other ſide, they have ſuch *Powring Rivers*, as the *Rivers* of *Aſia*, and *Affrick*, and *Europe* are but Brooks to them. Their *Andes* likewiſe or Mountains are far higher then thoſe with us; whereby it ſeems, that the Remnants of Generation of Men were in ſuch a particular *Deluge* ſaved. As for the Obſervation that *Machiavil* hath, That the *Jealouſie* of *Sects* doth much extinguiſh the Memory of things; traducing *Gregory* the *Great*, that he did what in him lay to extinguiſh all Heathen Antiquities. I do not find that thoſe Zeals do any great Effects, nor laſt long; as it appeared in the Succeſſion of *Sabinian*, who did

Revive the former Antiquities.

The *Viciſſitude* or *Mutations* in the *Superiour Globe* are no fit Matter for this preſent Argument. It may be *Plato's great Year*, if the World ſhould laſt ſo long, would have ſome Effect; not in renewing the State of like Individuals, (for that is the Fume of thoſe, that conceive the Celeſtial Bodies have more accurate Influences upon theſe things below, then indeed they have) but in Groſs. *Comets* out of queſtion have likewiſe Power and Effect over the Groſs and Maſs of things: But they are rather gazed upon, and waited upon in their Journey, then wiſely obſerved in their Effects, ſpecially in their reſpective Effects; that is, What kind of *Comet* for Magnitude, Colour, Verſion of the Beams, placing in the Region of Heaven, or Laſting, produceth what kind of Effects.

There is a Toy which I have heard, and I would not have it given over, but waited upon a little. They ſay it

is

is obſerved in the *Low Countreys*, (I know not in what part) That every Five and thirty years, the ſame kind and Sute of Years and Weathers comes about again, as Great Froſts, Great Wet, Great Droughts, Warm Winters, Summers with little Heat, and the like; and they call it the *Prime*. It is a thing I do the rather mention, becauſe computing backwards, I have found ſome Concurrence.

But to leave theſe points of *Nature*, and come to *Men*. The greateſt *Viciſſitude* of things amongſt *Men* is, The *Viciſſitude* of *Sects* and *Religions*: For thoſe Orbs rule in Mens minds moſt. The True *Religion is built upon the Rock*, the reſt are toſt upon the Waves of Time. To ſpeak therefore of the *Cauſes* of new *Sects*, and to give ſome Counſel concerning them, as far as the Weakneſs of Humane Judgement can give ſtay to ſo great Revolutions.

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The *Vicissitude* or *Mutations* in the *Superiour Globe* are no fit Matter for this present Argument. It may be *Plato's great Year*, if the World should last so long, would have some Effect; not in renewing the State of like Individuals, (for that is the Fume of those, that conceive the Celestial Bodies have more accurate Influences upon these things below, then indeed they have) but in Gross. *Comets* out of question have likewise Power and Effect over the Gross and Mass of things: But they are rather gazed upon, and waited upon in their Journey, then wisely observed in their Effects, specially in their respective Effects; that is, What kind of *Comet* for Magnitude, Colour, Version of the Beams, placing in the Region of Heaven, or Lasting, produceth what kind of Effects.

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When the *Religion* formerly re-

ceived, it Rent by Discords; and when the Holiness of the Professours of *Religion* is Decayed, and full of Scandal, and withall the Times be Stupid, Ignorant, and Barbarous, you may doubt the Springing up of a *New Sect*, if then also there should arise, any extravagant and strange Spirit to make himself Authour thereof. All which points held, when *Mahomet* published his *Law*. If a *New Sect* have not two properties, fear it not; for it will not spread. The one is, The Supplanting or the Opposing of Authority established: For nothing is more popular then that. The other is, The giving Licence to Pleasures and Voluptuous Life. For as for *Speculative Heresies*, (such as were in Ancient Times the *Arrians*, and now the *Arminians*) though they work mightily upon Mens Wits, yet they do not produce any great alterations in States, except it be by the help of Civil Occasions. There be three manner of Plantations of *New Sects*: By the

Power of *Signes* and *Miracles*, by the *Eloquence* and *Wiſedom* of *Speech* and *Perſwaſion*, and by the *Sword*. For *Martyrdomes*, I reckon them amongſt *Miracles*, becauſe they ſeem to exceed the Strength of humane nature: And I may do the like of *Superlative* and *Admirable Holineſs* of *Life*. Surely there is no better way to ſtop the Riſing of *New Sects* and *Schiſms*, then to reform Abuſes, to compound the ſmaller Differences, to proceed mildly, and not with Sanguinary perſecutions, and rather to take off the principal Authours by winning and advancing them, then to enrage them by Violence and Bitterneſs.

The *Changes* and *Viciſſitude* in *Wars* are many, but chiefly in three things: In the *Seats* or *Stages* of the *War*; In the *Weapons*, and in the *Manner* of the *Conduct*. *Wars* in ancient Time, ſeemed more to move from *Eaſt* to *Weſt*: For the *Perſians*, *Aſſyrians*, *Arabians*, *Tartars* (which were the Invaders) were all Eaſtern People. It is true, the

Gauls

Gauls were Western, but we read but of two Incursions of theirs, the one to *Gallo-Græcia*, the other to *Rome*. But *East* and *West* have no certain Points of Heaven, and no more have the *Winds*, either from the *East* or *West* any Certainty of Observation. But *North* and *South* are fixed, and it hath seldome or never been seen, that the far Southern People have invaded the Northern, but contrariwise. Whereby it is manifest, that the Northern *Tract* of the World is in nature the more Martial Religion: be it in respect of the Stars of that Hemisphere, or of the great Continents that are upon the *North*, whereas the *South Part*, for ought that is known, is almost all Sea; or (which is most apparent) of the Cold of the Northern *Parts*, which is that, which without Aid of Discipline doth make the bodies hardest, and the Courage warmest.

Upon the *Breaking* and *Shivering* of a great *State* and *Empire*, you may be

be ſure to have *Wars*. For great Empires, while they ſtand, do enervate and deſtroy the forces of the Natives which they have ſubdued, reſting upon their own Protecting forces; and then when they fail alſo, all goes to ruine, and they become a Prey. So was it in the decay of the *Roman Empire*; and likewiſe in the *Empire* of *Almaign*, after *Charles* the Great; every Bird taking a feather; and were not unlike to befall to *Spain*, if it ſhould break. The great *Acceſſions* and *Unions* of *Kingdomes* do likewiſe ſtir up *Wars*. For when a State grows to an Over-power, it is like a great floud that will be ſure to overflow. As it hath been ſeen in the States of *Rome*, *Turkie*, *Spain*, and others. Look when the World hath feweſt *Barbarous Peoples*, but ſuch as commonly will not marry or generate, except they know means to live; (as it is almoſt every where at this day, except *Tartary*) there is no danger of Inundations of People: but when there be *great*

ſhoals

Shoals of *People* which go on to populate without foreseeing means of life and Sustentation, it is of necessity that once in an Age or two they discharge a Portion of their People upon other Nations, which the ancient *Northern People* were wont to do by Lot, casting Lots what part should stay at home, and what should seek their fortunes. When a *Warlike State* grows *Soft* and *Effeminate*, they may be sure of a *War*: for commonly such States are grown rich in the time of their Degenerating, and so the Prey inviteth, and their decay in valour encourageth a War.

As for the *Weapons*, it hardly falleth under Rule and Observation; yet we see even they have *Returns* and *Vicissitudes*. For certain it is that *Ordinance* was known in the City of the *Oxidrakes* in *India*; and was that which the *Macedonians* called Thunder and Lightning, and Magick. And it is well known that the use of *Ordinance* hath been in *China* above 2000. years.

The

The Conditions of *Weapons*, and their improvement are; Firſt, The Fetching afar off: For that out-runs the Danger, as it is ſeen in *Ordnance* and *Muskets*. Secondly, The Strength of the Percuſſion, wherein likewiſe *Ordnance* do exceed all Arietations and ancient Inventions. The Third is, The Commodious uſe of them; as that they may ſerve in all Weathers, that the Carriage may be light and manageable, and the like.

For the *Conduct* of the *War*; at the firſt Men reſted extremely upon *Number*, they did put the *War's* likewiſe upon *Main Force* and *Valour*, pointing days for pitched fields, and ſo trying it out upon an even match; and they were more ignorant in *Ranging* and *Arraying* their *Battles*. After they grew to reſt upon *Number*, rather Competent then Vaſt, they grew to *Advantages* of *Place*, *cunning diverſions*, and the like; and they grew more ſkilfull in the *Ordering* of their *Battels*.

In

In the *Youth* of a *State Arms* do flourish; in the *Middle Age* of a *State Learning*, and then both of them together for a time: In the *Declining Age* of a *State*, *Mechanical Arts* and *Merchandize*. *Learning* hath his infancy when it is but beginning, and almost Childish; then his Youth, when it is Luxuriant and Juvenile; then his Strength of years, when it is Solid and Reduced: And lastly his *Old Age*; when it waxeth Dry and Exhaust. But it is not good to look too long upon these turning Wheels of *Vicissitude*, lest we become giddy. As for the *Philology* of them, that is but a Circle of Tales, and therefore not fit for this Writing.

FINIS.

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OF THE COLOVRS OF Good and Evil.

A Fragment.

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IN Deliberatives the Point is what is Good, and what is Evil, and of Good what is greater, and of Evil what is leſs.

So that the Perſwaders Labour is to make things appear Good or Evil, and that in Higher or Lower Degree; which as it may be performed by True and Solid Reaſons, ſo it may be repreſented alſo by Colours, Popularities, and Circumſtances, which are of ſuch force, as they ſway the ordinary Judgement either of a weak Man, or of a wiſe Man, not fully and conſiderately attending and pondering the matter. Beſides their power to alter the nature of the Subject

Subject in appearance, and so to lead to Errour, they are of no less use to quicken and strengthen the Opinions and Perswasions which are true: for Reasons plainly delivered, and alwayes after one manner, especially with Fine and Fastidious Minds, enter but Heavily and Dully; whereas if they be Varied, and have more Life and Vigour put into them by these Forms and Insinuations, they cause a stronger Apprehension, and many times suddenly Win the Mind to a Resolution. Lastly, To make a true and safe Judgement, nothing can be of greater Use and Defence to the Mind, then the Discovering and Reprehension of these Colours, shewing

shewing in what Cases they Hold, and in what they Deceive; which as it cannot be done, but out of a very universal Knowledge of the Nature of things, so being performed, it so cleareth Mans Judgement and Election, as it is the less apt to Slide into any Errour.

Capita Sectionum, quæ in *Boni Malique* Colorum Tabula continentur.

CVi Cætere Partes, vel sectæ, secundas unanimiter deferunt, cùm singulæ principatum sibi vindicent, Melior reliquis videtur. Nam primas quæque ex zelo videtur sumere, secundas autem ex vero & merito tribuere.

2. *Cujus excellentia, vel exuperantia Melior; id toto genere Melius.*

3. *Quod ad Veritatem refertur, Majus est, quàm quod ad Opinionem. Modus autem & probatio ejus, quod ad Opinionem pertinet, hac est:* cc *Quod* cc *quis, si clàm putaret fore, facturus* cc *non esset.*

4. *Quod rem integram servat, Bonum: quod fine receptu est, Malum. Nam se recipere non posse, impotentiæ genus est; potentia autem bonum.*

5. *Quod*

5. *Quod ex pluribus constat, & divisibilibus, est Majus, quàm quod ex paucioribus, & Magis Unum: nam omnia, per partes considerata, majora videntur; quare & pluralitas partium Magnitudinem præ se fert. Fortius autem operatur pluralitas partium, si Ordo absit: nam inducit similitudinem Infiniti, & impedit comprehensionem.*

6. *Cujus privatio bona, Malum: cujus privatio mala, Bonum.*

7. *Quod Bono vicinum, Bonum: quod à Bono remotum, Malum.*

8. *Quod quis culpâ suâ contraxit, Majus Malum: quod ab externis imponitur, Minus Malum.*

9. *Quod operâ & virtute nostrâ partum est, Majus Bonum: quod ab alieno beneficio, vel ab indulgentia Fortunæ, delatum est; Minus Bonum.*

10. *Gradus Privationis major videtur, quàm gradus Diminutionis; & rursus gradus Inceptionis major videtur, quam gradus Incrementi.*

The Heads *of the* Sections *of the* Table of the Colours of *Good* and *Evil, rendered into* English, *are as follow.*

1. SInce all Parties, or Sects, challenge the preeminence of the First Place to themselves; that, to which all the rest with one consent give the Second Place, seems to be Better then the others. For every one seems to take the First Place out of zeal to it self; but to give the *Second* where it is really due.

2. That Kind is *altogether best*, whose Excellence, or Preeminence is best.

3. That, which hath a relation to Truth, is *Greater*, then that which referrs to *Opinion*. But the Measure, and Trial of that, which belongs to *Opinion*, is this: "It is that, which "a Man would not do, if he thought "it

"it would not be known.

4. That, which keeps a Matter ſafe, and entire, is *Good*; but what is deſtitute and unprovided of a Retreat, is *Bad*. For, whereas all Ability of Acting is Good, not to be able to withdraw one's ſelf, is a kind of Impotency.

5. That, which conſiſts of more Parts, and thoſe *Diviſible*, is *Greater*, and *more One*, then what is made up of *fewer*: for All things, when they are looked upon *piece-meal*, ſeem *Greater*; whence alſo a Plurality of Parts makes ſhew of a Bulk conſiderable. Which a Plurality of Parts effects more ſtrongly, if they be in no certain *Order*: for it then reſembles an *Infinity*, and hinders the comprehending of them.

6. That, whoſe Privation (*or*, the Want of which) is good, is in it ſelf *Evil*: that, whoſe Privation (*or*, the Want whereof) is an Evil, is in it ſelf *Good*.

7. What is near to Good, is *Good*,

what is at distance from Good, is *Evil.*

8. That, which a Man hath procured by his own Default, is a *Greater Mischief* (or *Evil*): that, which is layed on him by others, is a *Lesser Evil.*

9. That, which is gotten by our own Pains and Industry, is a *Greater Good:* that, which comes by another Mans Courtesie, or the Indulgence of Fortune is a *Lesser Good.*

10. The Degree of *Privation* seems Greater, then the Degree of Diminution: and again, the Degree of *Inception* (or *Beginning*) seems Greater, then the Degree of *Increase.*

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A TABLE

Of the *Colours* (or *Apparances*) of *Good* and *Evil*; and their Degrees, as Places of *Perſwaſion*, and *Diſſwaſion*, and their ſeveral *Fallaxes*, and the *Elenchs* of them.

CVi cæteræ Partes, vel Sectæ, ſecundas unanimiter deferunt, cùm ſingulæ principatum ſibi vindicent, Melior reliquis videtur. Nam primas quæque ex zelo videtur ſumere; ſecundas autem ex vero & merito tribuere. That is,

SInce all Parties, or Sects, challenge the Preeminence of the *Firſt* Place to themſelves; that, to which all the reſt with one conſent

give the *Second* Place, seems to be Better then the others. For every one seems to take the *First* Place out of zeal to it self, but to give the *Second* where it is really due.

SO *Cicero* went about to prove the Sect of *Academicks*, which suspended all *Asseveration*, for to be the *best*. "For, saith he, ask a *Stoick*, which "*Philosophy* is true, he will prefer his "own: then ask him, which ap- "proacheth (next) the Truth, he "will confess, the *Academicks*. So "deal with the *Epicure*, that will "scant endure the *Stoick* to be in "sight of him; so soon as he hath "placed *himself*, he will place the *A-* "*cademicks* next him.

So, if a Prince took divers Competitours to a place, and examined them severally, whom next themselves they would rarest commend; it were like the *ablest* man should have the most *second* Voices.

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The

The *Fallax* of this *Colour* happeneth oft in respect of *Envy*: for men are accustomed, after *themselves*, and their *own Fashion*, to incline unto them, which are *softest*, and are *least in their way*, in despight, and derogation of them, that hold them *hardest* to it. So that this Colour of *Meliority* and *Preeminence* is of a sign of Enervation and Weakness.

2. *Cujus excellentia, vel exuperantia Melior; id toto genere Melius:* That is, That kind is *altogether Best*, whose Excellence, or Preeminence is Best.

APpertaining to this are the Forms: *Let us not wander in Generalities. Let us compare Particular with Particular, &c.* This *Apparance*, though it seem of strength, and rather *Logical* then *Rhetorical*, yet is very oft a *Fallax*.

Sometimes; because some Things

are in Kind very *casual*; which, if they escape, prove *excellent*: so that the *Kind* is inferiour, because it is so subject to peril; but that, which is excellent, being proved, is superiour. As the Blossom of *March*, and the Blossom of *May*, whereof the *French* Verse goeth;

Burgeon de Mars enfans de Paris:
Si un eschape, iben vant dix.

So that the Blossom of *May* is generally better then the Blossom of *March*; and yet the best Blossom of *March* is better then the best Blossom of *May*.

Sometimes; because the Nature of some *Kinds* is to be more *equal*, and more *indifferent*, and not to have very distant Degrees: as hath been noted in the *warmer Climates*, the People are *generally* more wise; but in the *Northern* Climate, the Wits *of chief* are greater. So in many Armies,

if

if the Matter should be tried by *Duel* between *two Champions*, the Victory should go on the *one* side; and yet, if it were tried by the *gross*, it would go on the *other* side. For *Excellencies* go as it were *by chance*: but *Kinds* go by a *more certain Nature*; as by *Discipline* in War.

Lastly; many *Kinds* have much *Refuse*, which countervail that, which they have *excellent*: and therefore generally *Metal* is more precious then *Stone*; and yet a *Diamond* is more precious then *Gold*.

3. *Quod ad Veritatem refertur, Majus est, quàm quod ad Opinionem. Modus autem & probatio ejus, quod ad Opinionem pertinet, hæc est:* "*Quod quis, si* "*clàm putaret fore, facturus non* "*esset*: That is,

That, which hath a relation to *Truth*, is *Greater*, then that, which referrs to *Opinion*. But the

the Measure, and Trial of that, which belongs to *Opinion*, is this: "It is that, which a Man "would not do, if he thought "it would not be known.

SO the *Epicures* say to the *Stoicks Felicity* placed in *Virtue*; That it is like the Felicity of a *Player*, who, if he were left of his *Auditours*, and their *Applause*, would streight be out of Heart and Countenance; and therefore they call *VIRTVE Bonum theatrale*; that is, *A Stage-Good*. But of *Riches* the *Poet* saith,

Populus me sibilat,
At mihi plaudo: i. e.
"Me People *hiss* abroad,
"But I my self *applaud*.

And of *Pleasure*,

----Grata sub imo
Gaudia corde premens, vultu simulato pudorem: i. e.
"Your welcome Joys *within* let sti-
"fled ly,

"But

But counterfeit *abroad*, a Mode ſtie.

The *Fallax* of this *Colour* is ſomewhat ſubtil; though the Anſwer to the Example be ready. For *Virtue* is not choſen *Propter auram popularem*, for the applauſe of the *People*: but contrariwiſe (*Maximè omnium teipſum reverere*, a Man ought to ſtand moſt in aw of himſelf) ſo as a *Virtuous* Man will be Virtuous in *ſolitudine*, in a *Deſart*, and not onely in *theatro*, upon the *Stage*: though percaſe it will be more ſtrong by *Glory* and *Fame*; as an *Heat*, which is doubled by *Reflection*. But that denieth the *Suppoſition*, it doth not reprehend the *Fallax*, whereof the *reprehenſion* is a Law, that *Virtue* (ſuch as is joined with Labour and Conflict) would not be choſen, but for *Fame*, and *Opinion*; yet it followeth not, that the *chief Motive* of the Election ſhould not be *real*, and for *it ſelf*; for *Fame* may be onely *cauſa impulſiva*, the *impelling* or *urging* Cauſe; and not *cauſa*

ſa conſtituens, or *efficiens*, the *conſtituting*, or *efficient* Cauſe. As if there were two *Horſes*, and the one would do better *without the Spur*, then the other: but, again, the other *with the Spur* would far exceed the doing of the former, giving him the *Spur* alſo; yet the *latter* will be judged to be the *better Horſe*: and the *Form*, as to ſay, *Tuſh, the life of this Horſe is but in the Spur*, will not ſerve as to a *wiſe* Judgement: for, ſince the *ordinary Inſtrument* of Horſmanſhip is the *Spur*, and that it is no matter of *Impediment*, or *Burthen*, the *Horſe* is not to be accounted the leſs of, which will not do well *without the Spur*, but rather the other is to be reckoned a *Delicacy*, then a *Virtue*. So *Glory* and *Honour* are the *Spurs* to *Virtue*: and, although *Virtue* would *languiſh* without them, yet ſince they be always at-hand to attend *Virtue*, Virtue is not to be ſaid the leſs choſen *for it ſelf*; becauſe it needeth the *Spur* of *Fame* and *Reputation*. And therefore that Poſition,

Nor

Nota ejus rei, quod propter Opinionem, & non propter Veritatem eligitur, hæc est; Quod quis, si clàm putaret fore, facturus non esset: (*That is, That* The Mark of a Thing chosen for Opinion, and not for Truth-sake, is this; That one would not do it, if he thought it would not be known) is reprehended.

4. *Quod rem integram servat, Bonum: quod sine receptu est, Malum. Nam se recipere non posse, impotentiæ genus est: potentia autem bonum:* That is, That, which keeps a Matter safe and entire, is *Good:* but what is destitute and unprovided of a Retreat, is *Bad.* For, whereas all Ability of Acting is Good, not to be able to withdraw ones self, is a kind of Impotency.

HEreof *Æsop* framed the *Fable* of the *two Frogs* that consulted together in the time of *Drowth*, (when many

many *Plashes*, that they had repaired to, were *dry*; what was to be done: and the *one* propounded to go down into a deep *Well*; because it was like the *Water* would not *fail* there; but the *other* answered, *Yea, but, if it do fail, how shall we get up again.* And the *Reason* is, that *Humane Actions* are so *uncertain*, and subject to *perils*; as that seemeth the *best* course, which hath most *passages* out of it. Appertaining to this Perswasion, the *Forms* are; *You shall engage your self:* on the other side, *Tantum, quantum voles, sumes ex fortuna*, i. e. Take what Lot you will: *or, You shall keep the matter in your own Hand.* The *Reprehension* of it is, That *Proceeding and Resolving in all actions is necessary.* For, as he saith well; *Not to resolve is to resolve:* and many times it breeds as many *Necessities*, and engageth as far in some other sort, as to *resolve*. So it is but the *covetous Mans* Disease translated in *power*; for the *covetous* Man will *enjoy nothing*, because he will have

his

his *full ſtore*, and *poſſibility* to enjoy the more; ſo, by *this* Reaſon, a Man ſhould *execute nothing*, becauſe he ſhould be ſtill *indifferent*, and *at liberty* to execute *any* thing. Beſides *Neceſſity* and this ſame *Jacta eſt alea*, or, once-having *caſt the Dice*, hath many times an advantage; becauſe it awaketh the *powers* of the Mind, and ſtrengtheneth Endeavour (*Cæteris pares, neceſſitate certè ſuperiores iſtis*:) which are able to *deal with* any others, but *maſter* theſe upon *neceſſity*.

5. *Quod ex pluribus conſtat, & diviſibilibus, eſt Majus, quàm quod ex paucioribus, & magis Unum: nam omnia, per partes conſiderata, majora videntur; quare & Pluralitas partium Magnitudinem præ ſe fert. Fortius autem operatur Pluralitas partium, ſi Ordo abſit: nam inducit ſimilitudinem Infiniti, & impedit comprehenſionẽ.* That is,

That,

That, which consists of *more* Parts, and those *Divisible*, is *Greater*, and *more One*, then what is made up of *fewer*: for All Things, when they are looked upon *piece-meal*, seem *Greater*; whence also a Plurality of Parts makes shew of a Bulk considerable. Which a Plurality of Parts effects more strongly, if they be in no certain *Order*: for it then resembles an *Infinity*, and hinders the comprehending of them.

THis *Colour* seemeth palpable: for it is not *Plurality of Parts*, without *Majority of Parts*, that maketh the *Total* Greater; yet nevertheless, it often carries the *Mind* away: yea, it deceiveth the *Sense*; as, it seemeth to the *Eye* a shorter distance of *Way*, if it be all *dead* and *continued*, then if it have *Trees*, or *Buildings*, or any other *Marks*, whereby the *Eye* may divide it. So when a *great-moneyed* Man hath di-

divided his *Chests*, and *Coyns*, and *Bags*, he seemeth to himself *richer* then he was. And therefore the way to *amplifie* any thing, is to *break* it, and to *make Anatomy* of it in *several parts*, and to examine it according to *several Circumstances*. And this maketh the greater shew, if it be done *without Order*: for *Confusion* maketh things *muster* more. And besides, what is set down by *Order*, and *Division*, doth demonstrate, that nothing is *left out*, or *omitted*; but *all* is there: whereas, if it be *without Order*, both the Mind *comprehendeth* less that, which is set down; and besides it leaveth a suspicion, as if *more* might be *said*, then is *expressed*.

This *Colour* deceiveth, if the Mind of him, that is to be perswaded, do of it self *over-conceive*, or *prejudge* of the *Greatness* of any thing: for then the *breaking* of it will make it seem *less*; because it makes it to appear more according to the *Truth*. And therefore, if a Man be in *sickness*, or *Pain*,

Pain, the time will seem longer *without a Clock*, or *Hour-glass*, then *with*; for the Mind doth *value every Moment*; and then the *Hour* doth rather *sum up* the *Moments*, then *divide* the *Day*. So in a *dead Plain* the *Way* seemeth the *longer*; because the *Eye* hath pre-conceived it *shorter*, then the Truth: and the *frustrating* of that maketh it seem *longer*, then the Truth. Therefore, if any Man have an *over-great Opinion* of any thing, then if another think, by *breaking* it into *several Considerations*, he shall make it seem *greater* to him, he will be *deceived*. And therefore, in such *Cases*, it is not safe to *divide*, but to *extoll* the *Entire* still *in general*.

Another *Case*, wherein this *Colour* deceiveth, is, when the Matter *broken*, or *divided*, is not *comprehended* by the Sense, or *made-at-once* in respect of the *distracting* or *scattering* of it: and being *Entire*, and *not-divided*, is *comprehended*. As an *hundred Pounds* in Heaps of *five Pounds* will shew

more,

more, then in *one groſs* Heap: ſo as the *Heaps* be all upon *one Table* to be ſeen *at once*; otherwiſe not. As *Flowers*, growing ſcattered in *divers* Beds, will ſhew *more*, then if they did grow in *one* Bed: ſo as all thoſe *Beds* be within a *Plot*, that they be object to View *at once*; otherwiſe, not. And therefore *Men*, whoſe Living lieth *together* in *one Shire*, are commonly counted *greater-landed*, then thoſe, whoſe Livings are *diſperſed*; though it be *more*; becauſe of the *notice*, and *comprehenſion*.

A third *Caſe*, wherein this *Colour* deceiveth, which is not ſo properly a *Caſe*, or *Reprehenſion*, as is a *counter-Colour*, being in effect as *large* as the *Colour* it ſelf is, *Omnis compoſitio indigentiæ cujusdam videtur eſſe particeps*; *That* Every Compoſition ſeems to partake of a certain Want; becauſe, if *one* Thing would ſerve the turn, it were ever *beſt*; but it is the *Defect* and *Imperfection* of Things, that hath brought in that help to *piece* them *up*:

as

as it is said, * *Martha, Martha, attendis ad plurima, unum sufficit: that is*, Martha, Martha, thou art troubled about many things; one thing is sufficient. So likewise hereupon *Æsop* framed the *Fable* of the *Fox* and the *Cat*: wherein the *Fox* bragged what a *number* of *shifts*, and *devices*, he had to get from the *Hounds*; and the *Cat* said, he had but *one*; which was to *climbe a Tree*; which in proof was *better worth*, then all the rest; whereof the *Proverb* grew,

* Luke 10.41,42

Multa novit Vulpes, sed Felis unum magnum.

Reynard the Hounds to scape had
shifts not small,
Grimalkin onely one as good
as all.

And in the *Moral* of this *Fable*, it comes likewise to pass, That *A good sure Friend is a better help at a pinch, then all the Stratagems and Policies of a Mans own Wit.* So it falleth out to be a *common Errour* in *negotiating*; whereas

whereas Men have *many* Reasons to *induce*, or *perswade*, they strive commonly to utter, and use them *all at once*, which *weakeneth* them. For it argueth, as was said, a *neediness* in every of the *Reasons* by it self, as if one did not trust to *any* of them, but fled from *one* to *another*, helping himself onely with *that*.

Et quæ non prosunt singula, multa juvant.

"And what help'd not *alone* before,

"Doth help full well, when joyn'd "with *more*.

Indeed in a *set Speech* in an *Assembly*, it is expected, a Man should use *all* his *Reasons* in the *Case* he handleth: but in *private Perswasions* it is always a *great Errour*.

A fourth *Case*, wherein this *Colour* may be *reprehended*, is in respect of that same *Vis unita fortior*, the acknowledged *strength* of an *united Power*; according to the *Tale* of the *FRENCH King*, who, when the *Emperour*'s *Ambassadour*

baſſadour, had recited his *Maſters Stile* at large; which conſiſteth of *many Countreys* and *Dominions*, the *FRENCH King* willed His *Chancellour*, or other *Miniſter*, to repeat over *FRANCE* as many times, as the other had recited the ſeveral *Dominions*; intending it was *equivalent* with them *all*, and more *compacted*, and *united*.

There is alſo appertaining to this *Colour* another *Point*, why *breaking* of a Thing doth help it; not by way of adding a ſhew of *Magnitude* unto it, but a note of *Excellency* and *Rarity*: whereof the *Forms* are, *Where ſhall you find ſuch a Concurrence? Great, but not compleat*: for it ſeems a leſs work of *Nature*, or *Fortune*, to make any thing in his kind *greater then ordinary*, then to make a *ſtrange* Compoſition. Yet, if it be *narrowly* conſidered, this *Colour* will be *reprehended*, or encountered by imputing to *all Excellencies* in *Compoſitions* a kind of *Poverty*, or (at leaſt) a *Caſualty*, or *Jeopardy*: for from that, which is excellent

excellent in *Greatneſs*, ſomewhat may be *taken*, or there may be a *decay*, and yet *ſufficiently* left; but from that, which hath his price in *compoſition*, if you *take away* any thing, or any part do *fail*, all is *Diſgrace*.

6. *Cujus Privatio bona, Malum: cujus Privatio mala, Bonum.* That is,

That, whoſe Privation (*or*, the Want of which) is good, is in it ſelf *Evil:* that, whoſe Privation (*or*, the Want whereof) is an Evil, is in it ſelf *Good*.

THe *Forms* to make it conceived, that that was *evil*, which is changed for the *better*, are; *He, that is in Hell, thinks, there is no Heaven. Statis quercus*; *Acorns were good, till Bread was found*, &c. And on the other ſide, the *Forms* to make it conceived, that that was *good*, which was changed for the *worſe*, are; *Bona magis carendo, quàm fruendo ſentimus: that*

is, We underſtand the Goodneſs of things more by wanting, then enjoying them. *Bona à tergo formoſiſſima*: i.e. *Good things never appear in their full Beauty, till they turn their Back, and be going away*, &c.

The *Reprehenſion* of this *Colour* is, That the *good* or *Evil*, which is *removed*, may be eſteemed *good*, or *evil*, *comparatively*; and not *poſitively*, or *ſimply*. So that, if the *Privation* be *good*, it follows not, that the *former* condition was *evil*, but *leſs good*: for the *Flower*, or *Bloſſome*, is a *poſitive* Good; although the *remove* of it, to give place to the *Fruit*, be a *comparative* Good. So in the *Tale* of *Æſop*, when the *old fainting* Man in the *heat* of the day caſt down his *Burthen*, and called for *Death*; and, when *Death* came to know his *will* with him, ſaid, *It was for nothing, but to help him up with his Burthen again*: it doth not follow; that, becauſe *Death*, which was the *privation* of the *Burthen*, was *ill*; therefore the

Burthen

Burthen was *good*. And in this part the ordinary *Form* of *Malum necessarium*, a necessary Evil, aptly *reprehendeth* this *Colour*: for *Privatio mali necessarii est mala*, the privation of a necessary Evil is Evil; and yet that doth not convert the *Nature* of the *Necessary Evil*, but it is *evil*.

Again, it cometh sometimes to pass, that there is an *equality* in the change of *Privation*, and (as it were) a *Dilemma boni*, of the *good*; or, a *Dilemma mali*, of the *evil*; so that the * *Corruption* of the *one Good* is a *Generation* of the *other*.

* *Corruptio unius est generatio alterius.*

Sorte paten æquus utrique est:

Both *Chances* the same *equal Parent* have:

And contrarily, the *remedy* of the *one* Evil is the *occasion* and *commencement* of *another*; as in *Scylla* and *Charibdis*.

7. *Quod Bono vicinum, Bonum: quod à Bono remotum, Malum.* That is,

What is near to Good, is *Good*: what is at distance from Good, is *Evil*.

SUch is the *Nature* of Things, that Things *contrary*, and *distant*, in *Nature*, and *Quality*; and also *severed*, and *disjoyned* in *Place*; and Things *like*, and *consenting* in *Quality*, are *placed*, and (as it were) *quartered together*; for partly, in regard of the *Nature*, to *spread*, *multiply*, and *infect* in similitude; and partly, in regard of the *Nature*, to *break*, *expel*, and *alter* that, which is *disagreeable*, and *contrary*, most things do either *associate*, and *draw near* to themselves the *like*, or (at least) *assimilate* to themselves that, which *approacheth* *near* them, and do also *drive away*, *chase*, and *exterminate* their *contraries*. And that is the *reason* commonly yielded, why the *middle Region* of the *Air* should be

be *coldeſt*; becauſe the *Sun*, and *Stars* are either *hot* by *direct Beams*, or by *reflection*. The *direct Beams* heat the *upper Region*: the *reflected Beams* from the *Earth*, and *Seas*, heat the *lower Region*. That, which is in the *middeſt*, being further diſtant in *place* from theſe *two Regions* of *heat*, are moſt diſtant in *nature*, that is *coldeſt*; which is that, they term *cold*, or *hot*, *Per* antiperiſtaſin*, that is, *environing by Contraries*: which was pleaſantly taken hold of by him, who ſaid, that *an* honeſt Man *in theſe days muſt needs be* more honeſt *then in Ages heretofore, propter antiperiſtaſin; becauſe the ſhutting of him in the midſt of Contraries muſt needs make the* honeſter *ſtronger, and more compact in it ſelf.*

* *Antiperiſtaſis* is a *Philoſophical* Term ſignifying *a repulſion on every part, whereby either Heat or Cold is made more ſtrong in it ſelf by the reſtraining of the Contrary.*

The *Repreſſion* of this *Colour* is:

Firſt, many Things of *Amplitude* in their kinde do (as it were) *Engroſs*

to themſelves *all*, and leave that, which is *next* them, moſt *deſtitute*. As the *Shoots*, or *Under-wood*, that grow near a *great* and *ſpread Tree*, is the *moſt pyned* and *ſhrubby* Wood of the Field; becauſe the *great Tree* doth *deprive*, and *deceive* them of the *ſap*, and *nouriſhment*; ſo *He* ſaith well, *Divitis ſervi maximè ſervi*, *That* Rich Mens Servants are the greateſt Slaves: and the *Compariſon* was pleaſant of him, that compared *Courtiers* attendant in the *Courts of Princes*, without great *place*, or *office*, to *Faſting-days*, which were next the *Holy-days*; but otherwiſe were the *leaneſt* days in all the Week.

Another *Reprehenſion* is, that Things of *Greatneſs*, and *Predominancy*, though they do not *extenuate* the Things adjoyning in *ſubſtances*, yet they *drown* them, and *obſcure* them in *ſhew* and *appearance*. And therefore the *Aſtronomers* ſay; that, whereas in *all other* Planets *Conjunction* is the *perfecteſt amity*, the *Sun* contrariwiſe is

good

good by *Aſpect*, but *evil* by *Conjunction*.

A third *Reprehenſion* is, becauſe *Evil* approacheth to *Good*, ſometimes for *concealment*, ſometimes for *protection*: and *Good* to *Evil* for *converſion* and *reformation*. So *Hypocriſie* draweth near to *Religion* for *covert* and *hiding* it ſelf.

Sæpe latet vitium proximitate boni.

"Oft, under neighb'ring *Good*,
"*Vice* ſhrowded lyes.

And *Sanctuary*-men, which were commonly *inordinate* Men, and *Malefactours*, were wont to be neareſt to *Prieſts* and *Prelates*, and *Holy*-men: for the *Majeſty* of *good* Things is ſuch, as the *Confines* of them are *reverend*. On the other ſide, our *Saviour*, charged with nearneſs of *Publicans* and *Rioters*, ſaid; *Mat.* 9. 11. *The Phyſician approacheth the Sick, rather then whole.*

8. *Quod quis culpâ ſuâ contraxit, Majus Malum: quod ab externis imponitur, Minus Malum:* That is,

That; which a Man hath procured by his own Default, is a *Greater Miſchief* (or *Evil*): that, which is layed on him by others, is a *Leſſer Evil.*

THe *Reaſon* is; becauſe the *ſting* and *remorſe* of the Mind, *accuſing* it ſelf, *doubleth* all Adverſity: Contrariwiſe, the *conſidering* and *recording* inwardly, that a Man is *clear* and *free* from *fault*, and juſt *imputation*, doth *attemper* outward Calamities. For if the *Will* be in the *Senſe*, and in the *Conſcience* both, there is a *gemination* of it: but if *Evil* be in the *one*, and *Comfort* in the *other*, it is a kind of *compenſation.* So the *Poets* in *Tragedies* do make the *moſt paſſionate Lamentation*, and thoſe that fore-run *final deſpair*, to be *accuſing*, *queſtioning*, and *torturing* of a *Mans ſelf.*

Séque unam clamat cauſamque caputque malorum:

"She railing doth confeſs *her ſelf*
"to be

"The

"The *cause* and *source* of *her own* Misery.

And, contrariwise, the *Extremities* of *worthy* Persons have been *annihilated* in the consideration of *their own good deserving*. Besides, when the *Evil* cometh from *without*, there is left a kind of *evaporation* of *grief*, if it come by *humane injury*, either by *indignation*, and *meditating* of *revenge* from our selves, or by *expecting*, or *fore-conceiving*, that *Nemesis* and *retribution* will take hold of the *Authours* of our *hurt*; or, if it be by *Fortune*, or *accident*; yet there is left a kind of *expostulation* against the *Divine Powers*;

Atque Deos atque astra vocat crudelia mater; "The Gods and cruel Stars the Mother doth charge.

But, where the *Evil* is derived from a Mans *own fault*, there all strikes *deadly inwards*, and *suffocateth*.

The *Reprehension of this Colour is*; First in respect of *Hope*: for Reformation

mation of our *Fault* is in *nostra potestate*, our *own Power*; but Amendment of our *Fortune* simply is not. Therefore *Demosthenes* in many of his *Orations* saith thus to the People of *Athens*; *That, which having regard to the Time* past, *is the worse Point and Circumstance of all the rest; that, as to the time* to come *is the best. What is that? Even this, that by your Sloth, Irresolution, and Misgovernment, your Affairs are grown to this Declination, and Decay. For, had you used, and ordered your Means, and Forces, to the best, and done your Parts every way to the full; and, notwithstanding, your matters should have gone backward in this manner as they do: there had been no hope left of Recovery, or Reputation. But since it hath been onely by our own Errours, &c.* So *Epictetus* in his *Degrees* saith, *The worst state of man is to excuse* extern *Things, better then that to accuse any* mans self; *and best of all to accuse neither.*

Another *Reprehension* of this *Colour*

is

is in reſpect of the *well-bearing* of *Evils*, wherewith a Man can charge no body, but *himſelf*, which maketh them the *leſs*.

——Leve fit, quod bene fertur onus:
"That Burthen's light, that's on
"diſcretely laid.

And therefore many *Natures*, that are either *extremely proud*, and will take *no* Fault to *themſelves*; or elſe *very true*, and *cleaving* to *themſelves* (when they ſee the *blame* of any thing, that falls out *ill*, muſt light upon *themſelves*) have no other *ſhift*, but to *bear* it *out well*, and to *make the leaſt* of it: For, as we ſee, when ſometimes a *Fault* is *committed*, and, before it be known, *who* is to *blame*, much *adoe* is made of it; but after, if it appear to be done by a *Son*, or by a *Wife*, or by a *near Friend*; then it is *light made of*: ſo much more, when a Man muſt *take* it *upon himſelf*. And therefore it is commonly ſeen, that *Women*, which marry *Husbands* of their *own chooſing* againſt their *Friends conſents*, if they

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be never ſo *ill-uſed*, yet you ſhall ſeldome ſee them *complain*, but *ſet a good face on it.*

9. *Quod operâ & virtute noſtrâ partum eſt, Majus Bonum: quod ab alieno beneficio, vel ab indulgentia Fortunæ, delatum eſt; Minus Bonum:* That is,

That, which is gotten by our own Pains and Induſtry, is a *Greater Good:* that, which comes by another Man's Courteſie, or the Indulgence of Fortune, is a *Leſſer Good.*

THe *Reaſons* are,

Firſt the *future Hope:* becauſe in the *favour* of *others*, or the *good Winds* of *Fortune*, we have no *ſtate*, or *certainty*; in our *Endeavours*, or *Abilities* we have. So as, when they have purchaſed us *one good Fortune*, we have them as *ready*, and *better-edged*, and *environed* to procure *another.*

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The Forms be: *You have won this by Play. You have not onely the* Water; *but you have the* Receit: *You can make it again if it be loſt, &c.*

Next; Becauſe theſe *Properties*, which we enjoy by the *benefit* of *others*, carry with them an *obligation*, which ſeemeth a kind of *burthen*; whereas the *other*, which *derive* from *our ſelves*, are, like the *freeſt Parents*, *abſque aliquo indè reddendo*, without *making any reſtitution*. And, if they proceed from *Fortune*, or *Providence*, yet they ſeem to touch us ſecretly with the *reverence* of the *Divine Powers*, whoſe *Favours* we *taſte*, and therefore work a kind of *religious Fear* and *Reſtraint*: whereas, in the *other* kinde, that comes to paſs, which the *Prophet* ſpeaketh; *Ezek. Lætantur, exultant, immolant plagis ſuis, & ſacrificant reti ſuo*: Men are *glad*, they *rejoyce*, they *offer to their Toils*, and *ſacrifice to their Nets*.

Thirdly; Becauſe that, which cometh unto us without *our own Virtue*, yield-

yieldeth not that *Commendation*, and *Reputation*: for *Actions* of *great Felicity* may draw *Wonder*, but *Praiſe* leſs; as CICERO ſaid to CÆSAR, *Quæ miremur, habemus; quæ laudemus, expectamus*: *That is*, They *had* what they might *wonder at*, but *expected* what They might *praiſe*.

Fourthly; Becauſe the *Purchaſes* of our *own Induſtry* are joyned commonly with *labour* and *ſtrife*; which gives an *edge*, and *appetite*, and makes the *fruition* of our Deſires more *pleaſant*. *Suavis cibus à venatu*; Veniſon is ſweet of one's own killing.

On the *other* ſide, there be four *Counter-Colours* to this *Colour*, rather than *Reprehenſions*; becauſe they be as *large* as the *Colour it ſelf*.

Firſt; Becauſe *Felicity* ſeemeth to be a *character* of the *Favour* & *Love* of the *Divine Powers*; & accordingly works both *confidence* in *our ſelves*, and *reſpect* and *authority* from *others*. And *this Felicity* extendeth to many *caſual* things, whereunto the *Care* or *Virtue* of Man can-

cannot *extend*; & therefore ſeemeth to be *at large* Good. As when CÆSAR ſaid to the *Sayler*, *Cæſarem portas, & fortunam ejus*, That he carried *Cæſar*, and *his Fortune*: if he had ſaid, *& virtutem ejus*, and *his Valour*. It had been *ſmall comfort* againſt a *Tempeſt*; otherwiſe than if it might ſeem upon *Merit* to induce *Fortune*.

Next, whatſoever is done by *Virtue*, and *Induſtry*, ſeems to be done by a kinde of *Habit* and *Art*; and thereupon open to be *imitated*, and *followed*: whereas *Felicity* is *imitable*. So we generally ſee; that Things of *Nature* ſeem more excellent than Things of *Art*; becauſe they be *imitable*: for *Quod imitabile eſt, potentiâ quâdam vulgatum eſt*; "What is *imitable*, is by a "certain power made known abroad.

Thirdly, *Felicity* commendeth *thoſe* Things, which cometh *without* our own *Labour*: for *they* ſeem *Gifts*; and the *others* ſeem *Peny-worths*. Whereupon PLUTARCH ſaith elegantly of the *Acts* of TIMO-

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LEON, who was ſo *fortunate*, compared with the *Acts* of AGESILAUS and EPAMINONDAS, That *They were like* HOMER's; *they ran ſo eaſily, and ſo well.* And therefore it is the *Word* we give unto *Poeſie*, terming it a *happy Vein*; becauſe *Facility* ſeemeth ever to come from *Happineſs.*

Fourthly, This ſame *præter ſpem*, vel *præter expectatum*; when Things happen beſides *Hope*, or *Expectation*, it doth encreaſe the *price*, and *pleaſure* of many Things; and this cannot be incident to *thoſe* Things, that proceed from *our own care*, and *compaſſing.*

10. *Gradus Privationis major videtur, quàm gradus Diminutionis: & rurſus, gradus Inceptionis major videtur, quàm gradus Incrementi:* That is,

The Degree of Privation *ſeems Greater, then the Degree of* Di-

Diminution: *and again, the Degree of* Inception (*or* Beginning) *ſeems Greater, then the Degree of* Increaſe.

IT is a *Poſition* in the *Mathematicks*, that *There is no Proportion between Somewhat and Nothing*: therefore the Degree of *Nullity*, and *Quoddity* (or *Act*) ſeemeth *larger*, than the Degrees of *Increaſe*, and *Decreaſe*. As to a *monoculous* it is more to loſe *one Eye*, than to a man, that hath *two Eyes*. So, if one have loſt *divers Children*, it is *more grief* to him to loſe the *laſt*, than *all the reſt*; becauſe he is *ſpes gregis*, the *hope of his Stock*. And therefore *Sibylla*, when ſhe brought her *three Books*, and had burned *two*, did *double* the *whole price* of *both the other*; becauſe the *burning* of that had been *gradus privationis*, a Degree of *Privation*, and not *diminutionis*, of *Diminution*.

This *Colour* is *reprehended*:

Firſt, in thoſe Things, the *uſe*, and *ſer-*

vice whereof reſteth in *ſufficiency*, *competency*, or *determinate quantity*: As, if a Man be to pay *one hundred Pounds* upon *Penalty*, it is more to him to *want Twelve Pence*, than after that *Twelve Pence*, ſuppoſed to be *wanting*, to want *ten ſhillings more*. So the *Decay* of a Man's *Eſtate* ſeems to be *moſt touched* in the Degree, when he *firſt grows behind*, more than afterwards when he proves *nothing worth*. And hereof the common *Forms* are: *Sera in fundo parſimonia*; or *It is too late to pinch, when the Purſe is at the bottome*; and; *As good never a Whit, as never the Better.*

It is *reprehended* alſo in reſpect of that Notion, *Corruptio unius generatio alterius*: *That* The Corruption of one thing is the Generation of another. So that *gradus Privationis* the *Privative* Degree is many times *leſs matter*; Becauſe it gives the *cauſe* and *motive* to ſome *new courſe*. As when *Demoſthenes* reprehended the people for *hearkening* to the *Conditi-*

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ons offered by *King PHILIP*, being not *honourable*, nor *equal*, he saith, *They were but Elements of their Sloth and Weakneſs, which if they were taken away, Neceſſity would teach them ſtronger reſolutions.* So Doctor *Hector* was wont to ſay to the *Dames* of *London*, when they complained they *were they could not tell how*, but yet they could not endure *to take any Medicine*, he would tell them, *their Way* was *onely* to be *ſick*; *for then they would be glad to take any Medicine.*

Thirdly, This *Colour* may be *reprehended*, in reſpect that the Degree of *Decreaſe* is more *ſenſitive*, then the Degree of *Privation:* for in the Mind of Men *gradus Diminutionis*, the Degree of *Decreaſe*, may work a *wavering* between *Hope* and *Fear*, and keep the Minde *in ſuſpenſe*, from *ſetling*, and accomodating in *patience*, and *reſolution.* Hereof the common *Forms* are; *Better Eye out, then alwayes ask. Make, or marre*, &c.

For the *ſecond Branch* of this *Colour*,

lour, it depends upon the ſame *general Reaſon*: hence grew the *Common-Place* of extolling the *beginning* of every thing.

Dimidium facti, qui bene cæpit, habet.

"He hath his Work half done,
"Whoe're hath well begun.

This made the *Aſtrologers* ſo *idle*, as to judge of a *Mans Nature*, and *Deſtiny*, by the *Conſtellation* of the Moment of his *Nativity*, or *Conception*.

This *Colour* is *reprehended*; becauſe many *Inceptions* are but (as *Epicurus* termeth them) *Tentamenta*, that is, *imperfect Offers* and *Eſſayes*, which *vaniſh*, and come to *no ſubſtance* without any *iteration*; ſo as, in ſuch *Caſes*, the *ſecond Degree* ſeems the *worthieſt*; as the *Body-horſe* in the *Cart*, that draweth more then the *Fore-horſe*. Hereof the common *Forms* are; *The ſecond Blow makes the Fray. The ſecond Word makes the Bargain. Alter principium dedit, al-*

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ter modum abſtulit, &c. The One began, the other kept no Mean.

Another *Reprehenſion* of this *Colour* is in reſpect of *Defatigation*, which makes *Perſeverance* of *greater* Dignity, then *Inception*: for *Chance*, or *Inſtinct* of *Nature* may cauſe *Inception*; but *ſetled Affection*, or *Judgement* maketh the *Continuance*.

Thirdly, This *Colour* is *reprehended* in ſuch Things, which have a *natural courſe*, and *inclination*, contrary to an *Inception*. So that the *Inception* is continually *evacuated*, and gets *no ſtart*, but there behoveth *perpetua inceptio*, that there be *alwayes* a *Beginning*; as in the common *Forms*: *Non progredi, eſt regredi*: "Not to go *forward*, is to go *backward*. *Qui non proficit, deficit*: "He, who makes no *Progreſs*, decayes. *Running againſt an Hill*: *Rowing againſt the Stream*, &c. For, if it be with the *Stream*, or with the *Hill*, then the Degree of *Inception* is more then *all the reſt*.

Fourthly, This *Colour* is to be under-

derstood of *gradûs inceptionis à potentia, ad actum comparati, non gradûs ab actu ad incrementum*; "Of the "Degree of *Inception* in compariſon "of the *Power* with the *Act*, not of "the Degree from the *Act* to the *Increaſe*. For, otherwiſe, *Major videtur gradus ab impotentia ad potentiam, quàm à potentia ad actum*; "The "Degree from *Impotency* to *Potency* "ſeems *greater, then from the* Power "*to the* Act.

FINIS.